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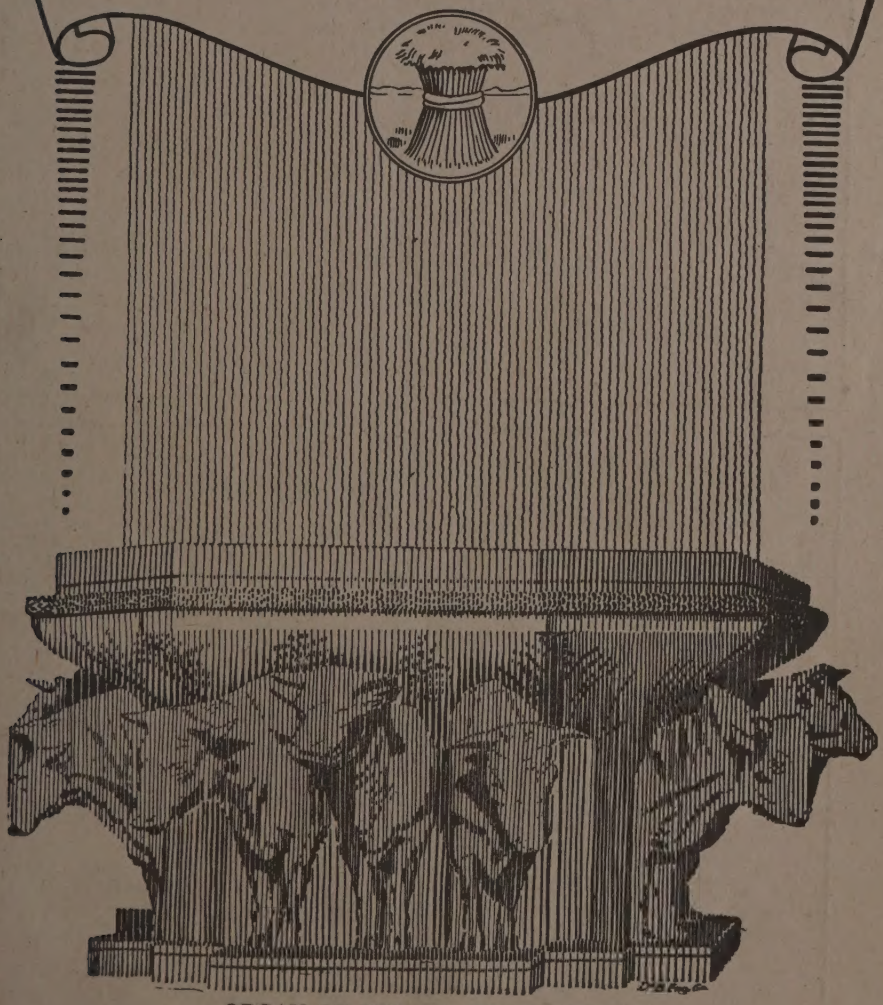

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VOLUME VIII **AUGUST, 1921** NUMBER 8

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Dethroned

By Bertha A. Kleinman

O I was a queen for a gladsome while,
With a realm to rule that was mine, all mine,
  Mid never a liegeman's nay,
And I ruled with a fervor benign and deep,
Believing my scepter was mine to keep,
  Forever and e'en a day.

But he lies over there in his cradle-down,
The despot today who besieged my crown,
  And littled my edicts all,
With deference never to ease his claim,
Who wrested my all for his own domain,
  And me for his contrite thrall.

I yield up my tenure with never a sting,
I battle henceforth but to serve my king,
  And sue for his princely peace—
His vassal attending, his minstrel I,
To croon when he wills it, his lullaby,
  And sun in his gay caprice.

MME. CURIE IN HER LABORATORY IN PARIS

THE

Relief Society Magazine

Vol. VIII. AUGUST, 1921 No. 8.

Madame Curie

A Great Woman and a Great Event.

We are fortunate in presenting to our readers this month an interview with Dr. Samuel H. Allen, of this city, who was present in Washington, D. C., at the time of the presentation of a gramme of radium to the French discoverer, Madame Curie. Most Americans are familiar with the name of this famous woman, and her husband, who died recently leaving the Madame with the care of their two daughters and the no less great care and responsibility connected with their French laboratory now of world-wide fame. Madame Curie shares with her husband the distinction and the great honor of the discovery of radium. Since her husband's death she has steadily pursued further investigations and demonstrations as to the application of this rare element to human needs. The radium, as she and other scientists and physicians have found will in minute quantities destroy diseased tissues, and its power of penetration is almost unbelievable. No known substance, not even the human body, is entirely proof against its action and reaction. In the late war it was invaluable and was used extensively for the benefit of wounded soldiers.

Dr. Allen has been spending some time in the Dr. Howard A. Kelly laboratory at Baltimore, investigating the recent methods of using this all powerful curative agency. Dr. Howard A. Kelly himself owns five grammes of radium which is the largest amount possesed by any individual in the world. This amount of radium is worth over a half-million dollars and yet in substance it would not be over a teaspoonful. Dr. Kelly, it might be said in passing, has visited this city and is always liberal and fair to our people. He was present also at this event in the White House. Dr. Allen, as has been said, was in the East at the time of the presentation, and he received from Sena-

tor Smoot a cordial invitation to be one of the guests at the reception. We are happy to know that Utah was so gallantly represented on this occasion.

It should be stated here that radium is never by any chance taken as a medicine nor used as a poultice; all advertisements that carry the idea are plain frauds. An amusing instance of this was brought out in the White House reception. One of the physicians present exhibited a pound of so called radium pills which he presented to Madame Curie with the caustic remark that if the advertisement on the box was correct as to the amount of radium necessary to cure the ailments advertised the patient would need to eat four thousand, four hundred and four one-hundred pound barrels of the pills to get the amount of radium advertised on the pill box.

Dr. Allen not only attended the presentation reception in the White House, he was likewise a guest at her reception given later in the National Museum in Washington; and he also went up to the Philadelphia Woman's College, when the president of that famous woman's pioneer medical college conferred the honorary degree of Doctor of Medicine on Madame Curie. It will be recalled that this is the college where Dr. Romania B. Penrose and other Utah women physicians graduated.

Many people ask if Madame Curie, who looks fragile and worn, does not have very poor health. These are the facts about this celebrated woman:

When the war broke out the men who were working in the laboratory with her went to the front leaving her and her daughters to manage the laboratory, where she did such marvelous work; she handled the great masses of coal, tons of rock from which the radium is extracted and worked as hard as any miner could work; in addition to this there was the constant menace of the Germans entering Paris while the great carnage among the French soldiers affected her very deeply. These things will enable our readers to understand why she needed a rest and why she is nervous and spent with the events connected with her American trip.

It is said that she gave up all of her radium to be used by the physicians of the French army, and that in doing this the lives of fifty-thousand soldiers were saved. A great-hearted American woman, Mrs. William Maloney, of New York, who discovered these conditions and found Madame Curie discouraged and almost worn out with her severe labors during the war, determined, through popular subscription, to give a gramme of radium to the famous discoverer, and the splendid reception to Madame Curie in Washington was the result.

We call the attention of our readers to the graphic speech of Pres. Warren G. Harding, part of which, in the opinion of Dr. Allen, will be used in our school books as a tribute to the motherhood of America, second only in importance and literary beauty to the speech of Abraham Lincoln at Gettysburg. It is a chaste, eloquent tribute to a woman and to women, the like of which has seldom been uttered. The relations of woman's life is therein measured in most accurate and inspired values. Dr. Allen himself calls attention to the emphasis placed upon the mother's calling; and his keen eye measured to the full the modesty of the great woman's simple and plain apparel. Not much behind her example in this respect are the seemly gowns worn by the

From left to right: Mrs. Malony, Mrs. Harding, Mme. Curie, Prest. Harding, Miss Curie, Miss Curie, Mons. Jusserand, Mme. Jusserand. White House in the background. At the extreme right near top of picture, Dr. Allen.

leading women of the nation who were grouped about her.

The following is the story of this wonderful event as related by our well-known physician, Dr. Samuel H. Allen:

"The women of America, through President Warren G. Harding, gave one gramme of radium to Madame Marie Curie on May 20, 1921, at Washington, D. C.

"The simple but ever memorable ceremony of presenting this generous gift took place in the Gold Room of the White House. It was an exclusive affair and for my invitation, sincere thanks are due to Senator Reed Smoot. The inscription the card said: 'Be present at the White House at 4:00 p. m., sharp.'

"It has been my privilege to see the Pope of Rome, the

King and Queen of England, and six of our United States Presidents; I have also seen many other noted people in my time—noted generals and admirals; people who have won fame in every line of human endeavor; but I do not remember ever being quite so keenly interested in seeing any other noted person as I was in seeing the woman who, with her husband, discovered radium. Perhaps this is the most wonderful discovery of this wonderful century, or any other century for that matter.

"At 4 p. m., the Gold Room was comfortably filled; at 4:30 all the standing room was taken and there appeared to be about three-hundred people present.

"Ambassador Jusserand of France was an early and prominent guest; other ambassadors and foreign diplomats were pointed out as they arrived. Members of President Harding's cabinet with their wives, also Mrs. Harding, were on time. Secretaries Hoover and Hughes, Doctor Alexander Graham Bell, Senator Depew, General Sawyer, Mrs. William Maloney, the President's physician and our only woman congressman, Mrs. Robinson of Oklahoma, were easily recognized. Then there were presidents of many state and national women's organizations, physicians, chemists, physicists, and radium workers from all over the United States.

"At 4:45 p. m., a deep silence fell on that noted but noisy gathering as President Harding came in with Madame Curie on his arm and took their places. All eyes were focused on the guest of honor. What a contrast between this plainly dressed little woman and some of the wonderfully gowned ladies in the room. She wore a small, neat, black hat, with lace collarette, a thin shoulder wrap of light material over a plain, high-necked and long-sleeved black dress. Half a century of time and hard work have silvered her hair, made some wrinkles in her kindly face, but have not dimmed her dark flashing eyes. What a rare mortal! An original thinker, a discoverer of miracle-working metal to bless mankind!

"As soon as the President and Madame Curie were seated, Ambassador Jusserand arose, and with deep emotion in his voice, said,

" 'Mr. President, I have the distinguished honor of presenting to you the discoverer of radium—Madame Curie. [Prolonged applause]. France again wishes to say she sincerely appreciates the generous friendship of America. This occasion testifies in a most eloquent way that the great-hearted women of America are always doing noble and worthy deeds.' (Applause.)

"Mrs. Maloney of New York, the moving spirit in this great and humanitarian presentation, then arose, placed her hand on the box which contained the precious metal and said: 'Mr. Presi-

dent, in behalf of the women of America I present to you this gramme of radium for Madame Curie.' (Applause.)

"President Harding then came forward, saluted the guest of honor and made a brief, but very eloquent presentation speech. Madame Curie was affected, but remained calm while she responded in plain but broken English with a few words, thus accepting this wonderful gift. Pres. Harding said in part:

"'On behalf of the American nation,' said Mr. Harding, 'I greet and welcome you to our country, in which you will everywhere find the most cordial possible reception. We welcome you as an adopted daughter of France, our earliest supporter among the great nations. We greet you as a native born daughter of Poland; newest, as it is also among the oldest, of the great nations, and always bound by ties of closest sympathy to our own Republic. In you we see the representative of Poland restored and reinstated to its rightful place, of France valiantly maintained in the high state which has ever been its right. We greet

Prest. Harding and Mme. Curie in Center of Group

you as foremost among scientists in the age of science, as leader among women in the generation which sees woman come tardily into her own. We greet you as an examplar of liberty's victories in the generation wherein liberty has won her crown of glory. In doing honor to you we testify anew our pride in the ancient friendships which have bound us to both the country of your adoption, and that of your nativity. It has been your fortune, Madame Curie, to accomplish an immortal work for humanity. We bring to you the meed of honor which is due to pre-eminence in science, scholarship, research and humanitarianism. But with it all we bring something more. We lay at your feet the testimony of that love which all the generations of men have been wont to bestow upon the noble woman, the unselfish wife, the devoted mother. If, indeed, these simpler and commoner relations of life could not keep you from great attainments in the realms of science and intellect, it is also true that the zeal, ambition and unswerving purpose of a lofty career could not bar you from splendidly doing all the plain but worthy tasks which fall to every woman's lot.'

"The president then led the way to the Blue Room, where he introduceed each guest to Madame Curie. This over, the party stepped out on the lawn where the camera artists had their part to perform, when the reception was over.

"Madame Curie sailed for France Saturday, June 25, on the White Star liner *Olympic*, which also carried the radium which was presented to her in this country.

"The radium, which she carries with her as a gift from the women of America, will be contained in a beautiful mahogany box which is lined with lead and steel, the lead being an inch thick, the steel one and one-half inches thick. Although it is a small box, for the gramme of radium it contains, is only the size of a peanut, the total weight is 130 pounds.

"Directly in the center of the box are several small compartments, formed of lead, and surrounded by steel, each one the right size to admit a small glass tube containing a portion of the radium salts, the form in which the metal is handled for shipment. These compartments are covered with heavy, bell-shaped lead and steel. The lid of the mahogany box is inlaid with a gold plate, marked with the following inscription: 'Presented by the President of the United States on behalf of the women of America to Madame Marie Sklodowska Curie, in recognition of her transcendent service to science and humanity in the discovery of radium. The White House, May 20, 1921.'

"The preparation for shipping the radium in the box was carried out under the direction of W. H. Wadleigh, acting chief of the radium laboratory of the Bureau of Standards. The

shipment is valued at something more than $100,000. An ounce of radium, at the same rate, would be worth $3,120,000. To produce this 'thimbleful' of radium which is going out on the *Olympic,* five hundred tons of carnotite ore were treated, requiring 500 tons of chemicals and 1000 tons of coal in the process. Carnotite is a low grade ore resembling sandstone, combining uranium and vanadium. The presence of radium in the ore was discovered by Madame Curie. The ore is found in this country chiefly in Colorado and Utah.

"Our readers willl be interested to know that some very rich carnotite ore is now being mined at the Kearns property near Monticello, Utah. In June of this year, Mr. E. V. Woolley a miner of this city dug up a fossil tree on that property that was so rich in uranium and radium that it brought the company $12,500.00. Mr. Woolley says the richest ore is found in fossil trees and fossil bones that lie near the surface in a soft yellow colored sand stone formation.

"It will be asked: what is radium? It is one of the ninety-four known elements—such as bismuth or barium, gold, silver or tin—discovered in 1898. Radium gives off heat and light all the time and in 1700 years half of its strength is gone. It sounds most miraculous to say, but it is a fire that burns up one-half its substance in 1700 years. You do not give it more fuel in that time and it only loses about one-half of its life and energy.

"'It draws its supplies of energy from an hitherto unknown source, and obeys as yet undiscovered laws. There is something sublime about its aloofness from, and its indifference to its external environment. It seems to claim lineage with worlds beyond us, fed with the same unquenchable fires, urged by the same uncontrollable mechanism which keeps the great suns alight in the heavens over endless periods of time.'

"This mysterious metal goes on disintegrating, breaking up, giving off heat and light until it is exhausted in about 4000 years. In breaking up or burning up it gives off three kinds of rays—alhpa, beta, and gamma rays. The infinitesimal sparks or rays fly off into space at the rate of 186,000 miles per second; that is, one of these rays travels around the earth seven times in one second. It is these rays that, sometimes used, instead of surgery, in the treatment of a number of patholigical conditions—such as cancer, uterine fibroids, uterine hemorrhage, growths about the nose and in the throat, and even on the eyeball itself. It has performed many most wonderful cures, and, as we learn more about it, it is probable that it will prove to be a still greater blessing in the future than it has been in the past. We are trying to learn when it should be used, and when it is

not proper to use it; because it is a most powerful agent and can do harm as well as good.

"It should be remembered also that there is always a gang of unscrupulous quacks advertising radium pills, radium waters, and radium pads for the cure of all human ills. These are swindles and do not contain a particle of radium.

"The world's supply of radium comes mostly from the carnotite ore which is mined in Colorado and eastern Utah.

"The chemist analyzes all known substances and separates them into their fundamental parts or elements. He finds these parts or elements to be different, the one from the other, and yet, he is unable to convert the one into the other.

"In analyzing a piece of rock, for example, the chemist may find that it contains several elements, such as gold, silver, copper, lead, bismuth sodium, uranium, or radium. New elements are being discovered all the time.

"The elements, copper, gold, lead, sulphur, iron, tin, carbon were discovered before there was any human history written. The names of their wonderful discoverers are always interesting, but they have been lost in the mists of the far off ages before history began. The element platinum was discovered in 1741 by the chemist Wood. Chlorine was discovered in 1774 by Schule. Hydrogen was discovered in 1766 by Cavendish. Oxygen was discovered by Priestley, in 1774. It is the most abundant of all the elements. Oxygen and its compounds forms one half of the earth's crust.

"Silicon from the Latin silex or flint is the most abundant element after oxygen. It forms sandstone, sand and glass. Aluminum, discovered in 1888 by Wohler, is the most abundant of all the metallic elements. It is found in many rocks. Some of the elements are gases, some are solids. Nitrogen was discovered in 1772 by Rutherford. Oxygen and hydrogen are gases. When two atoms of hydrogen and one atom of oxygen unite water is formed.

"Potassium and sodium were discovered by Davy, in 1807. Helium was discovered by Ramsey, in 1895, and radium by Madame Curie and her husband in 1898. Nearly all the ninety or more elements have been discovered since the year 1800. Light is growing in the world, and light is truth, truth is light."

Mother's Stories

Sarah E. Moody

About thirty-five years ago, Father and Mother Davis lived in a little village in Utah.

At the particular time that my story opens, Mother Davis was washing the supper dishes, and Father Davis had gone out to see that the boys had finished the chores, and when both were finished, father came in and said: "It is time to call the children in; we must get at our Bible-reading."

Mother Davis peeped into the cradle to see if baby was all right, then went out to the vacant lot where the children of the neighborhood were playing a spirited game of "rounders."

Ten-year-old Fred and eight-year-old Harry were so interested in the game that they did not notice their mother. She stood watching the game and gloried in Fred's triumph as he "run the ganders" and won back the innings for his side.

Mother felt the beauty of the night and wondered which was stronger, the twilight or the moonlight. She glanced at the big moon overhead and thought: "What a glorious time to play."

She longed to sit down on the grass and enjoy the evening and the play, but duty was duty and she called the boys to her and told them they must come in.

"Oh, please let us stay for one more game," pleaded the boys.

"Very well, I'll watch you play just one more game, then you must come."

The game was finally finished, and still the boys were unwilling to leave their play, but mother was firm this time. "Father has been waiting for a long time," she said, "Anyhow, worth-while boys meet duty bravely, as well as play."

Father was a little out of patience that they had waited so long, and when he saw them come in sulky and unwilling, he felt almost disappointed that children seemed to always rebel at the beautiful truths taught in the Scriptures, which were all-in-all to him.

Mother lighted the coal oil lamp, and father, with his Bible, took his place at the table and told the children to gather round at once.

"Let's see—it's the fourth chapter of Samuel, isn't it?" asked father as he turned to the place. He read the first paragraph, then handed the Bible to mother who read the second, Fred read

the third and Harry stumbled through the fourth. Thus it went the rounds until the twenty-two paragraphs were finished.

The boy's faces brightened at the thought of being through, but only for a moment.

"Who did Samuel go to battle against, Fred?" asked father.

"I can't—remember—just now," faltered Fred.

He put the same question to Harry.

"I don't know," answered Harry indifferently.

Father asked a number of other questions with about the same result. Again he was disappointed in their lack of interest and he insisted on their reading it over again.

"And I want you to pay attention to what you are reading, too," he finished.

The chapter was reread, then was followed by a hymn and a long prayer.

The play outside had ceased by this time, and there was nothing to do but go to bed. As the boys reached the top of the stairs with a candle-stick in hand, Harry said, "I despise that old Bible, anyway."

"Sh," said Fred, "I do, too, but we must not let father hear us."

After the children had retired, father and mother had a little talk all by themselves. Father expressed his disappointment, and said, "I cannot understand why the children are so often rebellious at reading the Bible. It is the wish of my life that they grow up with a knowledge of, and faith in, the gospel."

"I feel the same way," said mother, "and I have been wondering if we are getting at it the right way. The children read poorly, and they don't seem to be able to answer the questions at all; perhaps they don't understand it."

After talking for some time they decided that one of them would do all the reading. For several evenings afterward they tried this with little better results. Then mother suggested that she do the reading, and father explain each chapter. This seemed a little improvement, but he didn't have a way of putting it into child language, and soon they began to think father was preaching to them.

All through the long summer days father and mother tried every way they could think of, but still they did not feel that their religious training was a success, but they were very persistent, and rain or shine, ill or well, the religious service was carried out. They began to wonder what next they could do to make the Bible more attractive to them, but before they found the remedy, a change came into their home.

After the crops had all been gathered in and put on the market, the returns were so inadequate that Father Davis de-

cided to resort to his old trade of carpenter, and get work in the near-by mining camp for the winter. Though this was only twenty miles distant, father could not come home oftener than once a month, as there was no way to make the trip but to go on horseback or in a wagon.

When the time came to go, Mother Davis and the children bade him good-by with regret and with forebodings of loneliness, and Mother Davis was left to work out her problem alone.

The first evening when the chores were finished and supper over, the boys begged to go over to Peterson's, as the Peterson children were going to parch corn and make molasses candy.

To the boys' astonishment mother answered, "All right, baby and I will go with you and visit with Mrs. Peterson. It will be too lonely here alone."

The change was a rare treat to the boys, and they made the most of it. When they were at home again and the boys were up stairs going to bed, Harry said—"I do believe that mother forgot all about the reading."

"Well let's never remind her of it. I hope she will forget it all the time," answered Fred.

Instead of forgetting, however, mother was thinking unusually hard all evening, and she got a new thought, too.

The next evening when reading time came the boys suggested doing many things to divert their mother, but finally when she had finished mixing bread she took baby in her lap and sat down in her favorite rocker before the fire and asked—"How would you like to hear a story, children?"

"Oh, yes; tell us a story!" they all shouted at once, and this is the story Mother Davis told:

Long, long ago when Jesus lived on the earth, a great crowd of people were flocking after him trying to persuade him to be their king.

You see, he had been going around among the sick and lame, and blind, and had made so many of them strong and well and happy, that thousands of people thought what a powerful king he would make; but Jesus told them that he could not be their earthly king, because he had come to do God's work, and it kept him busy all the time trying to teach the people how to live so that God would love and bless them.

One day he had talked or preached to the people since early morning, but every time he stopped and went away, the big crowd followed him and gave him no peace until he talked to them again.

Some followed him because they were determined to persuade him to be king, some, because they were anxious to see

him do some more miracles, and others because they loved him and were anxious to learn all they could.

I think Jesus did not stop even long enough to eat and drink that day, and in the afternoon he became very tired, and went over to the Sea of Galilee where a boat was lying in the harbor. He got in the boat with some of his disciples and took a seat, and thought he would go across the sea where he was going to preach and heal some more sick people, but when he looked back on the shore, more people than he could count had him to talk a little longer.
for him to talk a little longer.

As he was not in a hurry to leave, he preached to them from his seat in the boat, and told them stories and parables until it was nearly night, and so the disciples who were with him, started the boat across the sea. Jesus was so tired that he lay down in the boat and went to sleep.

The sea was not large; it was more like our Utah Lake, and the water was calm and the sky was clear when they started but they had not gone far, when great, black, clouds began to roll upward in the sky, and rumbling thunder was heard. The clouds grew blacker, and the thunder roared louder, and the lightning flashed. Soon a terrific wind came up, and dashed the little boat so furiously against the mad waves, that the men could not control it. The storm grew worse and worse, and the waves dashed higher until the boat was full of water, and the men were all wet through. They were afraid that the great waves would dash over the little ship and sink it, and they would all be drowned.

The men thought of Jesus and were surprised that he had slept through the awful storm. They came to him and said—"Master, awake, a great temptest is raging, and we shall all perish!"

Jesus was no doubt surprised to be awakened like this. He did not take time to stretch and yawn, but went to the edge of the boat and looked out at the fierce storm.

He looked like a great king and his face was bright with divine power as he calmly stretched his hands over the mad waters and said, "Peace, be still! Peace, be still!"

All of a sudden the wind died down, the thunder and lightning stopped and all was calm and beautiful. Jesus looked at his disciples who were trembling still, and asked them why they were so frightened, and if they did not have faith that God would protect them?

They looked at Jesus and thought, what a good and mighty man he was, and they felt that they would always follow his teachings and be worthy of his love and protection.

At the close of the story, the children asked questions and discussed the story with much interest, until mother heard them say their prayers and sent them to bed with the promise of another story the next evening.

Night after night the children begged for stories and mother was always ready. If any member of the family was ill or too tired, if there was to be a party or game in the neighborhood, or at their own home, the stories were dispensed with. In fact they were never forced on the children but were always sought.

The long winter evenings passed by happily and spring came.

Father Davis came home again to put in the crops and work on the farm.

A couple of evenings passed, then father felt that they had spent enough time visiting, and that the Bible reading must be resumed, so he called in the children, and as he went to look for the Bible said:

"Mother, I hope you haven't neglected reading the Bible with the children while I was away?"

Before she had time to answer, Harry piped out:

"We haven't looked at a Bible since you left."

Father gave mother a look of astonishment as he asked, "Is that possible?"

"I am afraid it is," answered mother, "but"—

"I am surprised," interrupted father, "we have made so much sacrifice for the gospel. 'Twas for that we left our homes and friends in England; 'twas for that we accepted a call to colonize out here and again left our home and friends, 'tis for that we are giving our time and money and our best efforts. It seems a piece of gross neglect to fail to teach the children the Holy Scriptures and to bring them up with a knowledge of the gospel."

"Why father," said Fred, enthusiastically, "we have learned more about the Bible and the love of God this winter than we could have learned in twenty years reading it. You ought to hear the stories mother told us every night. She told us all about 'Joseph Sold into Egypt;' 'Daniel in the Lion's Den;' 'Moses in the Bullrushes;' 'David and Goliath;' 'The three men in the Fiery Furnace;' She told us all about Jesus, and lots of other stories. We don't understand the reading, father, please let us have some more stories."

Father's face wore a look of astonishment for the second time that night. He closed the Bible slowly, looked across the table with a smile and said—"Well, mother, I think you have solved the problem. Will you tell us another story?"

Mother answered—"I wanted the children to grow up with a love for the gospel just as you did, but I saw that they were

not learning to love it, but were learning to dislike it and when I was left alone with the responsibility, I thought a great deal and prayed a great deal, and decided that we could not force religion into their hearts, but must plant the seeds in a way that they would take root and grow voluntarily. I have been thinking lately, however, that as the boys grow older, they will want to find these stories for themselves and learn to understand them, and that they will really enjoy hearing the very words and language of Christ and the great prophets."

"How would it do to find the stories you have told and have them read, and then let the boys retell them?" suggested father.

"Let me tell about David killing the giant," clamored Harry.

"Joseph sold into Egypt for me," chimed in Fred.

The problems of teaching religion was solved in the Davis home. The boys, and others who came later, grew up with a love for, and of knowledge of, the Bible. Most of them have filled honorable missions, and all hold responsible positions in the Church, and they all cherish the wise teachings of their worthy parents.

Am I Alive?

Am I alive? Think soul, e'er you reply.
Mayhap the bitter day has come when I
Have ceased to keep the faith, but foster doubt,
And long since dead e'en though I walk about.

In searching, should I find my heart has love,
My life's work tends toward the throne above,
That faith in God has banished every doubt,
True brotherhood pervades my soul throughout,
While I can see in all, God's handiwork,
Apply myself to good and never shirk,
While I can feel for others, suffer, strive,
Then may my soul live on, for I'm alive.

But if the day shall come, sometime, when I
Shall cease to lift my tiny voice on high,
When my poor lamp on earth shall cease to shine,
Or I shall labor but for me and mine,
Soothing my darkened conscience, seared and dumb,
By giving some poor, hungry soul a crumb,
Then Lord, will thou thy final mercy shed,
And let me seek my grave, for I am dead.

O. F. Ursenbach.

Out of the World

By Walter G. Babcock.

(*Continued.*)

Walter had long desired to visit the paper mill and see its workings from the time the pulpwood was unloaded from the car to the time it came from the machine ready for the printer's ink. He happened to meet Mr. Whitman in the timekeeper's office one day and, after exchanging pleasant recollections of Green Island and its people, mentioned the matter to him. As Mr. Whitman was off shift at three o'clock in the afternoon that week, they made arrangements for a tour of the mill the following day. Walter secured permission from the superintendent, and a few minuttes after the appointed hour he and Mr. Whitman were watching the workmen hand-hooking the short logs from the cars and throwing them onto an endless chain conveyor which carried the wood along to the grinder bins in the case of barked wood, while the unbarked was carried up a slanting conveyor tower and deposited in a huge pile.

"Let's go below now, Walter, to the grinder room. See," Mr. Whitman explained, as they passed into the room, "here a man with a wheelbarrow gets a load from the bin and wheels it over to the grinder. The grinder is just a big stone that turns inside a socket and rubs the wood into shreds, the steam pressure inside the grindin' machine holdin' the log against the stone. Those stones are some heavy, believe me! Now from here the raw pulp goes to the 'beaters' or 'Hollanders' as we call them."

"Why they look just like canal boats, Mr. Whitman," exclaimed Walter.

"Yes, the trough of the engine does look like a canal boat," he agreed. "In the middle of the trough there's a paddle-like contraption that turns and beats up the raw pulp like mush. In this machine they put in the sizin', colorin', and other chemicals. They put in about 25 per cent sulphite pulp here, too—I'll show you how that's made later on. From this here Hollander it goes to a storage chest, then to the refiners or 'Jordans.' The 'Jordans' have knives on the inside, that cut and rub the fibres out, makin' 'em so they'll felt or blend together.

"Now, let's go in here where the machines are. Here is the one I boss. This is the 'wet' end, and the pulp runs

onto that wire screen there called the 'apron.' This shakes the pulp even, and you'll notice most of the water runs off here."

"What are those side straps for, and why does the apron shake sideways?" interrogated Walter.

"Those are called the 'deckles' and they are made of rubber. They stop the pulp from slidin' off the sides of the apron. The apron shakes so that some of the fibres will lay cross-ways instead of all followin' the direction of the machine and runnin' all one way.

"Now, on papers needin' a water-mark, it is made by what is called the 'dandy-roll.' The name or trade-mark is pressed into the soft pulp from this roll so that the water-mark is simply a thin spot in the paper when it is finished.

"The pulp next goes through the couch and press-rolls where most of the water is squeezed out. You see here—the wet paper is taken up by this blanket or felt and run onto these cylinders or 'driers.' There are sixteen driers above and sixteen below. They're filled with steam that dries the paper as it is carried around them by the felt. Those small rolls between the driers are called the 'smoothin-rolls.' Now this is the 'dry' end of the machine, and that stacks of shiny rolls are the calenders. They make the paper smooth. They are steam-heated and have an awful pressure. Next the paper goes to the reel, and then to the winder where, as you can see, it's trimmed and cut, and wound into rolls weighin' from 600 to 1,000 pounds."

"Where does it go from here?" inquired Walter.

"Well, you see that fellow pushin' the roll into that room? that's the wrappin' and labelin' room, and when they get through with it there, they load it onto the cars; and you know how many cars the mill ships in a day—an average of fifteen. It only takes a few hours, you see, for a log to turn into paper. Jiminie crickets! there's a break! Now you'll see somethin'."

The paper rapidly became clogged between the cylinders and the smoothing-rolls, several machine tenders making frantic efforts to get it again winding properly, twisting and jumping about the machine like so many apes. Hundreds of square feet of the paper were pulled from the machine and pushed into the room, making a pile several times higher than a man's head. Despite the great size of the pile, one man would drag it easily. In a few minutes the "break" was controlled and the paper once more ran smoothly.

"I guess that's all to see here, Walter," said Mr. Whitman. "The boys have to step lively when the paper breaks that way."

"How many men does it take to run a machine, Mr. Whitman?" inquired Walter.

"Why there's eight on this one. It turns out paper 108 inches wide at the rate of 400 feet a minute. Now let's go over to the sulphite tower."

As they entered the building leading to the tower they were greeted by a deafening noise, which Mr. Whitman explained was caused by the "chipper," This powerful machine took four-foot logs from eight to twelve inches in diameter and cut them up into little pieces—"just like meat," he grinned.

"From here the chips go between two iron rolls where they are crushed, ready for the cloth which takes out the sawdust, and dirt and takes them to the boilers, you see there, called the 'cookers,'" continued Mr. Whitman. "Here they are cooked in sulphurous acid, and finally the sulphite pulp goes to the Hollanders that I showed you. It's a heap more expensive process than the ground pulp, but it makes a dandy stock. Well, I guess that's all today," he concluded with a yawn.

"My, I'm glad to get out of that noise!" exclaimed Walter, as they came outside. "I'm certainly obliged to you, Mr. Whitman, and hope sometime I may be able to return your kindness."

"Well, my boy, you may be in such a shape sooner than you think for—for there's goin' to be trouble soon, I calculate," was the significant answer. "Come and see us as soon as you can; Edith is expecting you," he invited.

Walter lost no further time in calling on the Whitmans. He found them neatly and comfortably housed. Mr. Whitman's lot was somewhat more encouraging than that of most of the men of the town, due to his better job at the mill. Walter found him reading one of the numerous substantial works in the bookcase. Mrs. Whitman was short in stature, dark hair and eyes, and doing the usual hard work of a New York industrial section household; but doing it, so it seemed, with a good-natured and interested spirit.

Walter was cordially greeted by the husband and wife—the latter reminding him of their experience on the ferry—and in a few minutes Edith came in, dish towel in hand.

"Why, hello, Walter," she welcomed. "You must excuse my looks, as I am washing dishes."

"No apologies, Edith; in fact, I've a good mind to come out and help you. I haven't washed a dish or dried one since I left home."

"Well, come ahead, then," she invited mischievously. "Here's an apron, and the towel. Now, mind you wipe them dry, and not leave the plates 'crying,' as mama says!"

They exchanged many pleasantries, and eagerly she talked of her efforts in sewing and cooking, describing to him the new

Domestic Science class which had been opened in high school. As her well-shaped hands deftly turned the dishes, her sleeves rolled up revealing her plump, white arms, lashes drooped hiding her keen, twinkling eyes, Walter ventured a prolonged, admiring glance.

Edith Whitman was beautiful—of that there was no question. She looked up suddenly—and smiled—her full, red lips and dimples appealing temptingly to Walter, for they were made to kiss. Truly she was his ideal; she could cook, sew, tend house, and, he had no doubt, wisely rear children also. Yes, as Uncle used to say:

"It's of more importance to teach a girl the practical accomplishments of life than to sentence her for four long years to a prison whose barred windows are the mathematics and clanging gates of the dead languages!" Again, "There's as much religion in cooking a steak so it won't taste like shoeleather as there is in going to church on a Sunday!"

Here stood a girl who was able to feed both the spiritual and physical natures, and as she revealed these hopes and desires of her pulsing young spirit, Water's heart responded gladly, like the sun to the sun—slowly rising on the distant hilltop and gently spreading its golden blanket over the peaceful landscape.

All too soon for Walter the dishes were done and put away and they retired to the parlor for the evening where they discussed, in a reminiscent mood, old friends and old scenes—and old pleasures.

When the hour of departure came, reluctantly Walter bade "Good-night" and went his way homeward.

The following Sunday, on their way home from church, that cause of so many bitter enmities, as well as of undying friendships—the subject of religion—came up suddenly.

"Walter," began Edith moodily, "a friend was telling me that you were studying and defending the religion of the 'Mormons.' Surely, Walter, you are not taking up with such vile doctrines as they teach," said she persuasively.

"Edith, I'm sorry if it hurts you—I must admit that I am a student of 'Mormonism,' and as for defending it, all I can say is, that I believe in upholding what the Bible teaches."

"Oh, Walter, you don't know how bad I feel to hear you talk that way! You who have been brought up in the good old Episcopal church; who have sung in the choir, and taught in the Sunday school; surely you aren't going to turn traitor now and leave your church—especially for such a false religion as 'Mormonism'! I know more about them than you, for I've read a book here in our library which tells about their wickedness."

"Well, here's your house; let's go in and I'll look over your book," he suggested, resistantly.

Quickly she brought out a large, green-covered book entitled *"Mormonism Unveiled."*

"There, if you'll read that you'll drop 'Mormonism' mighty quick," she proposed.

"Was it written by a 'Mormon'?" he asked somewhat sternly.

"It was written by a woman who once was lured to join them, but who afterwards escaped and came back East. Her sufferings and trials were something terrible!"

"Edith, have you ever read a book written by a real 'Mormon'?" he asked.

"No, and I never shall," she retorted indignantly.

"Now don't think I'm going to offer you a 'Mormon' book," he declared, "but I will say this: that if you wanted to know what the Catholics believed, you shouldn't go to a Protestant to find out about it. If a friend wanted to know what you believed, you would not consider him a true friend unless he inquired of you and gave you a chance to speak for yourself. I feel the same way about the 'Mormons'—it's only fair to them to read their literature. I don't know as I shall ever become a 'Mormon,' but I must confess that I can never be a true-blue Episcopal again."

"What is there so fascinating about 'Mormonism'—the idea of having two wives?" she flashed maliciously.

"That is unkind of you, Edith," he protested. "I have always prided myself on having lived a clean life, although God knows I have had many temptations."

"You are talking pretty plain, Walter, but I appreeciate your honesty," she acknowledged frankly. "However, this book will explain, better than I can, why I am so opposed to 'Mormonism.' As a true friend, I beg you to read it, as I believe it will save you from ever joining in with the scum of the earth, such as these 'Mormons' are."

"Yes, I'll read it, Edith, for I am only looking for the truth. Remember, though, that the scum is the best part of the milk!" said he laconically.

He offered his hand in parting, but her clasp was weak, her face impassive; and yet, as he passed out of the door, Walter thought he detected, for an instant, a look fraught with something more than friendly concern. Suddenly, he turned back, fumbling meanwhile in his coat pocket.

"Edith, read this, won't you?" he asked appealingly; then continued on his way.

She glanced at the title: *"The Plan of Salvation."*

XI.

The golden rod faded, and the songsters of the air and wildwood soon were southward flown. Orchards and vines yielded their bounties. Water courses which had run low now flooded stronger under the influence of the autumn rains. The hoarfrost appeared and lavishly bestowed upon the provident squirrels its gifts of woodland jewels. The blue haze of pollen clouds vanished, revealing keen against the purple expanse of night the scintillating stars; even the course of the Milky Way, from the horizons of the poles was more clearly marked. The harvest-moon had come and gone, the teeming grain safely garnered against the winter storms, while old and young gathered thankfully at the harvest-homes.

All too soon faded nature's flag on the Adirondack foothills—here the green and brown of the slow-changing oak—there the yellow, green, and flaming red of the maple, the wildwood interwined with garlands of gold. For a moment nature sat, serene and unchanging, like old age, waiting in solemn happiness for winter. Then the gentle whispering and murmuring of the evergreens grew to a mighty roar as the Heavenly Laceworker made ready his patterns.

Early Thanksgiving morning the snow came; softly, quietly it fell on a lifeless earth prepared for its mantle of white, bringing with it a Sabbathical calm. Walter arose with the first flakes, and, as his mother had gone to Green Island to spend the holiday, he decided to apply himself to reading the *"Voice of Warning,"* the last of the tracts which the elders had left him.

For several hours he read, and, just as he finished and decided to read next the Book of Mormon, a knock sounded on the door. Hastening to open, he found a lady well past middle age staring quizzically at him.

'Are you Mr. Nelson?" she inquired sharply.

"Yes, ma'am; won't you come in?"

"No, I won't! And what's more, I've come to tell you that there's too many churches here in this town already, and you've got no business starting up another one with that 'Golden Bible' of yours."

"Why, madam, I've got no 'Golden Bible,' and I can assure you that I have no intention to start a church of my own," answered Walter, astonished.

"No matter; I just want to warn you, that's all," she retorted testily, flouncing unceremoniously off the steps.

"So that's the way they look at the Book of Mormon," he said to himself, "that it's another Bible; and I suppose the 'Golden' comes in on account of the golden plates!"

(*To Be Continued*)

From Zion to Jerusalem

The editor subscribed some months ago to the *Palestine Weekly*, which is published in the city of Jerusalem, and has received the following letter straight from Jerusalem:

Madame: We beg to acknowledge with thanks receipt of five dollars, through the Anglo Palestine Bank, for yearly subscription to the *Palestine Weekly*, from April 22, 1921, to April 22, 1922.

Yours truly,
From *The Palestine Weekly*.

On the envelope appears the following superscription on the left hand side, and on the right hand side is the same superscription in Hebrew characters with two Hebrew stamps in the center:

"Dora Hayom"
"Palestine Weekly"
"Barid El Yaum"
Published in Jerusalem.

The letter furnishes a most interesting memento of the work going forward between Zion and Jerusalem. Very many troubles are encountered by the eager Zionists who are inspired, many of them, by zeal, but who lack the substantial foundation of practicality which goes to make up commercial success. There has been considerable trouble between the delegates who came over here from Europe recently with the famous Dr. Epstein in the party, and the American officers of the Zionist organization. From all accounts the European officers object to the straight business methods of the practical Americans who furnish most of the money, and who therefore insist upon proper accounting of funds. It is unfortunate, but to be expected, that there would be trouble brewing among such vast numbers of raw recruits controlled by men who sometimes lack business acumen and sometimes lack unselfish devotion to the cause. However, the work will go on no matter what individuals may fall by the way-side.

Dr. Epstein spent the months of May and June visiting cities in Ohio, Michigan, Indiana and Kentucky.

The riots which broke out in Jaffa, Palestine, were so serious that martial law was declared, and the following account comes to us from Jerusalem:

RIOTS IN PALESTINE CONTINUE—MARTIAL LAW DECLARED

The Zionist Organization of America has received the following cable from the Zionist Commission of Jerusalem:

The May day demonstration which Jewish workingmen held in Jaffa last Sunday and which ended in a massacre of Jews, had been permitted by the local authorities.

The demonstration was absolutely peaceful and orderly, although a handful of Communists tried to create disturbances. The Arabs took advantage of the occasion to attack Jews in the streets and to loot Jewish stores.

The Arabian masses have been constantly incited by men who are opposed to the British mandate and to a Jewish homeland in Palestine. There is a strong suspicion that last Sunday's massacre was not a chance occurrence, but had been carefully planned and prepared by anti-Jewish Arabs.

Arab demonstrants at Ramalah yesterday attempted to interrupt railway traffic between Jerusalem and Jaffa, but their efforts were frustrated by the British troops who hurriedly arrived on the scene.

Sir Herbert Samuel has appointed a commission to investigate the origin of the riots in Jaffa last week. The Jewish interests are represented by Mr. Harry Sacher, editor of the *Palestine Weekly*, and Captain Horace Samuel, member of the legal department of the Palestine administration.

PROCLAIM MAY 29, 30, AS SHEKEL DAYS

Fellow Zionists: After a lapse of nearly eight years since the Vienna Zionist Congress, the 12th Congress is to be convened in the City of Carlsbad, Czecho-Slovakia, on September 4, 1921. It will have to deal with many important issues bearing on the upbuilding of Palestine and of great concern to the entire Jewish people.

In order to enable every Zionist to vote for delegates to the Congress, let the 29th and 30th days of may, 1921, be set aside as Shekel Days. All Zionist districts as well as individual members are hereby requested and instructed to inaugurate a vigorous shekel campaign on those two days among unregistered Zionists and sympathizers with the cause. Only Shekel payers are entitled to vote for delegates to the Congress.

DRAFT PROGRAM OF BDTH ANNUAL CONVENTION

Opening Session—Sunday, June 5

All sessions will be held at Hotel Cleveland, Cleveland, Ohio.
Registration of Delegates.

1. Opening of Convention by President, Judge Julian M. Mack.
2. Addresses of Welcome.
3. Selection of Credentials Committee.
4. President's message.
5. Memorial for prominent Zionists who died during the past year.
6. Addresses by visitors.
7. Nomination and election officers of Convention.
8. Reading of Communications.
9. Presentation of Annual Reports.
10. Selection of Committee on Committees.

11. Consideration of resolutions.
12. Nomination and election of officers.

LOUIS CANTOR ACTIVE AS PALESTINE'S SANITARY ENGINEER

Water supply, sewerage of towns, drainage of the large swamp areas throughout Palestine, and general sanitation of public buildings, are among the activities which Louis Cantor, recently appointed sanitary engineer for the Government of Palestine, will inaugurate. The position is logical development of the activities of the American Zionists' Medical Unit, whose sanitary engineer, Mr. Cantor, has been during the past two years.

Speaking of his work, Mr. Cantor writes:

"The Jerusalem drainage for the northwest district consisting of over 5,000 meters of sewer lines with complete disposal works, is now a working reality. House connections are under full swing, and the first section of modern sewerage in Palestine can well be recommended as worthy expenditure by the Zionists towards promoting the sanitary conditions of the land."

Mr. Cantor in his new office is held responsible for all sanitation work in Palestine.

IMPORTANT DATES IN HISTORY OF JEWISH CONGRESS

First Resolution in favor of such a body to deal with the problems arising out of the war adopted at the extraordinary conference held at Hotel Marseille, Aug. 30, 1914.

Formation of first Jewish Congress Committee, August 19, 1915.

Preliminary Conference for American Jewish Congress held, in Philadelphia, March 26, 27, 1916.

Amalgamation Conference effecting union of all Jewish forces on Congress program, held at Hotel Savoy, New York, December 25, 1916.

Election of Delegates to Congress, June 10, 1917.

First Session of the Congress held at Philadelphia December 15-16-17, 1918.

Second session of the Congress to receive report of Commission to Peace Conference, May 30, 1920.

Formation of Provisional Organization for Permanent Congress May 31, 1920.

A STRIKING EDITORIAL

The Boston Transcript writes a beautiful editorial on the removal of an aged Jew, Hymon Simon, of Salem, Massachusetts, to Jerusalem in Palestine. The writer refers to the meaning of the word Salem and says:

There is a story in the words themselves. In the first place, why is Salem Salem? Because the Puritan founders of the city proposed to make it the City of Peace. To the Jewish poets, Jerusalem, though the "higher critics" may assign another origin to the name, is "Salem," the City of Peace; and the early Puritans at our Salem, in scornfully rejecting the local "Heathen" name of Naumkeag, dreamed of their city as the American Jerusalem. Bible people, Old Testament people, they continued the Hebrew tradition, as best they could, on New England

soil. In the same spirit the townsmen of Boston named Salem street; and it was not strange that the veritable children of Israel, arriving some centuries later, should feel quite at home both in Salem and in Salem street.

But here is one father in Israel at the American Salem (he is well entitled to the name, Hyman Simon is said to be ninety years old), abandoning the New England Salem for the City of Peace in Palestine. After centuries of wars and oppression, Jerusalem once more merits the name of the Abode of Peace; and the American Israelite, born in Poland, whose feet brought him sixteen years ago to Salem, in Massachusetts, now treks back to the holy city of his fathers.

Many will, at one moment or another, go back to the venerable Hyman Simon. Perhaps the reconstitution of Salem of Judea will serve to renew in some measure the suggestion of the Old Testament origin not only of the name of Salem, but of other places in New England.

Hymn of Praise

Great God of love and mercy,
  Our hearts to thee we raise,
To sing thy grace and glory
  And give unbounded praise!
Thou leadest from disaster
  Thy people in their strife;
Thou art, O, heavenly Master,
  Our truth and light and life.

The destiny of nations
  Are in thy mighty hand!
When come sore tribulations,
  We pray thee, by us stand!
In holiness thou dwellest;
  From thy celestial throne
Omnipotent, thou rulest—
  Thou, Lord, art King alone!

Reynold Ahleen

Notes from the Field

By Amy Brown Lyman

PROGRAM OF AUXILIARY GROUP CONVENTIONS FOR 1920

To be held in connection with the regular quarterly conferences.

DATES

August 6 and 7: Alberta, Boise, Curlew, Raft River, South Sanpete, Summit, Wayne.

August 13 and 14: Emery, Juab, Millard, Oneida, Taylor.

August 20 and 21: Bannock, Blackfoot, Big Horn, Juarez, Malad, Shelley, South Sevier, Teton.

August 27 and 28: Bear Lake, Bingham, Burley, Garfield, Pocatello, Portneuf, Young.

September 3 and 4: Bear River, Idaho, Moapa, Panguitch, Rigby, San Luis, Twin Falls, Uintah.

September 10 and 11: Kanab, Lost River, Morgan, San Juan.

September 17 and 18: Franklin, Montpelier, North Sanpete, Roosevelt, Star Valley, St. George, Union.

September 24 and 25: Carbon, Deseret, Duchesne, Fremont Parowan, Sevier.

Following the October General Conference: Beaver, Benson, Tooele, Wasatch, Snowflake, North Sevier, Hyrum, Cassia, Woodruff, St. Joseph, Tintic, St. Johns, Maricopa, Yellowstone.

Separate conventions are to be held in the following stakes, the dates to be given in a separate program: Alpine, Box Elder, Cache, Cottonwood, Ensign, Granite, Jordan, Liberty, Logan, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, South Davis, Utah, Weber.

Prepared by the Correlation-Social Advisory Committee for the Auxiliary Boards of the Church.

INSTRUCTIONS

Arrangements for the holding of stake group conventions in sixty-seven stakes during 1921 have been made with the approval of the General Authorities of the Church. These group conventions will be similar to those held in 1920, with the six auxiliaries of each stake participating, and will be held on dates indicated during the period of quarterly conferences, and will

take the place of auxiliary conferences formerly held in these stakes.

The program for these conventions requires that there shall be an attendance of all stake and ward workers of the six auxiliary organizations; that the presiding authorities, the priesthood of the stakes and wards, and the general public, shall be invited to attend; the purpose being to increase their understanding and interest in all auxiliary endeavor. It is also required that representatives of each general board shall be in attendance to further the interests of their respective organizations.

Meetings are arranged that will offer practical and definite assistance to each association: General sessions where subjects of equal interest to all may be presented; separate meetings of stake boards.

TIME OF MEETINGS

Saturday, 10 a. m. Regular Quarterly Conference Session.

Saturday, 11 a. m. Five Groups:

1. Meeting of Relief Society Stake and Ward Officers.
2. Meeting of Sunday School Local Superintendents, secretaries, librarians, and all other Sunday School workers not engaged in other auxiliary organizations at that hour.
3. Joint meeting of M. I. A. Stake Boards.
4. Meeting of Primary Association Stake Board.
5. Meeting of Religion Class Stake Board.

Note: All visitors and others not enumerated or included in the above may attend the Relief Society or Sunday School Departments.

Saturday, 2 p. m. Regular Quarterly Conference Session.

Saturday, 3 p. m. Joint department meetings, four sections, for all auxiliaries:

1. Supjerintendencies' and presidencies' Department.
2. Secretaries' and Treasurers' Department.
3. Choristers' and Organists' Department.
4. Teacher-Training Department.

Note: All persons not included in these assignments may attend the M. I. A. Primary, or Religion Class Departments.

Saturday Evening. Social, under the direction of Stake Presidency and Stake Social Committee (required)

Sunday, 9 a. m.:

1. The Relief Society Stake and Ward Officers.
2. The Y. M. M. I. A. Stake and Ward Officers.
3. The Y. L. M. I. A. Stake and Ward Officers.
4. Primary Association Stake and Ward Officers.

5. Religion Class Stake and Ward Officers.

Note: All visitors may attend any one of these organizations which they may prefer, except the Relief Society. These organizations will meet and dismiss separately.

Sunday, 10:30 a. m. Regular Quarterly Conference Session.

Sunday, 1:00 p. m. General session of all Sunday School Workers.

Sunday, 2:30 p. m. Regular Quarterly Conference Session.

PROGRAM OF RELIEF SOCIETY MEETINGS

Saturday, 11 a. m.

Relief Society Stake and Ward Officers

1. Accomplishments during the year..Relief Society Stake Pres.
2. Relation of the Member to the Organizatioin (a) Requirements, (b) Privileges.....General Board Member
3. Relief Society Teaching (a) The visitor, (b) The family visited .....General Board Member
4. Charity Contribution (a) Fast Contributions, (b) Relief Society Contributions .....General Board Member

Saturday, 4 p. m.

Relief Society Stake Board

1. Questionnaire, to be filled out by General Board Member during session.
2. Special Instructions (a) Ward conferences, (b) Division of Responsibility .....General Board Member

Sunday, 9 a. m.

Relief Society Stake and Ward Officers

1. Ward difficulties.....By Ward President
2. Qualifications and Duties of Officers...General Bd. Member

On Saturday afternoon at 3 o'clock, four department meetings will be held as follows:

1. Superintendencies and Presidencies of all organizations.
2. Secretaries and Treasurers of all organizations.
3. Choristers and Organists of all organizations.
4. Teacher-Training Meeting for Representatives of all organizations.

Samoan Mission

From Mrs. Thurza Adams, president of the Relief Society of the Samoan Mission, we have the following very interesting description of the exercises held on March 17 by the Pesega Relief Society:

"In several of the branches where a sufficient number of Saints reside to justify holding services, the Relief Society Anniversary Day was observed, and taking it for granted that Pesega was but typical of the balance of the mission, we shall give you a glimpse of the way we spent our 17th of March.

"At nine o'clock in the morning, before the heat of a tropical day had taken possession of the iron-roofed church, the bell tolled sonorously and the Samoan Relief Society women could be observed wending their way to the Church from their pretty little brown-thatched homes that are barely discernible in a smothering mass of bananas and cocoanuts and other beautiful tropical verdure. Each was dressed in the long white mother hubbard universally prevalent among the Samoan women on fete or Sabbath days. Rebecca Aloese, the conference president of Relief Societies of Upolu, took charge of the services. The house was well filled and for nearly two hours all were interested and impressed by the discourses, most of them impromptu. The various phases of the work of the Relief Society were touched upon, and it was a convincing testimony of the practicality of the gospel to note the recognition of the value of the work of the organization as evidenced by each speaker in turn. Our Samoan sisters readily see their opportunities for church activity and seize it, and perform well their duties. At the conclusion of the services each member contributed her twenty-five cent due, about thirty in all so doing.

"At noon we were invited to the large house of Aupiu, our Pesega Samoan missionary (his wife Lupe is branch president) where a long circular table was laid. It was a banana-leaf table spread on the mat-covered pebble floor and upon it was heaped a vast array of tempting native food, together with such old forgotten acquaintances as bread, beef, and the ever faithful salmon and chicken. Perhaps fifty sat at the first table, all on the floor, native fashion. At the conclusion of the feast, a basin of clear water and towel were passed to each one, which was indeed necessary as we had eaten without implements except fingers. Immediately thereafter Samoan dancing of the picturesque native style was indulged in to the time of the tapping of sticks on a rolled-up mat and a dance chant of the spectators. From the feast and dance we recrossed the road to the large grassy front yard of the Mission Home where sides were chosen by a couple of Samoan sisters and a highly enjoyable cricket game indulged in, the missionaries all participating also. So

contagious and whole-souled is island mirth, and so entirely happy are these islanders whether at work or play, that we felt like children again, to join them in their games. At the close of the cricket game, according to Samoan custom, the two sides sat on the grass facing each other and the victors demanded forfeits from those who were defeated. The comical stunts demanded and acceded to in genuine good nature furnished amusement of a vaudeville order after which the exercises of the day were concluded."

New Zealand Mission

In connection with the yearly report of the New Zealand mission we received the following interesting comments from the president, Mrs. Ida Stott, and secretary, Mrs. Flora D. Fisher:

"The work of the Relief Society in New Zealand is quite different from that at home. Only in the last few years has it been established throughout the mission as a whole. The keeping of definite reports is practically new and is rather difficult for the Maori members, yet they show a great interest in the work, and are trying hard to carry out instructions. We now have in our mission thirty completely organized Relief Societies and it is interesting to note that we are eight thousand miles from Utah and are farther south than any other Relief Society organization in the world. Each month we hold two meetings, a religious meeting and a work meeting. At our religious meeting we have theological lessons, testimony bearing, and lessons on sanitation, caring for the children, etc. At our work meetings we sew for the poor and make material up to sell. In this way we get money for charitable purposes. Since the completion of the Hawaiian temple and the visit of the special delegation of Moaries to the temple and to Utah, the people have become greatly interested in genealogical and temple work, and every effort is being put forth by the leading Saints to get their genealogies complete. When the eventful day came for the first party of fourteen to leave their native land to give service in the temple at Honolulu, a great interest was aroused among the Saints at large. The hospitality of their native friends, the kindness shown them on every hand, and the thought of the wonderful work they were about to take up, made their departure very impressive. Those of the party who were privileged to extend their visit to Utah, reported on their return home that they were treated royally everywhere they went, and they never tire of relating their wonderful experiences incident to this trip. After three months of perfect pleasure in this work, the party returned to their native land. In the Hawks Bay conference

at the Korongata branch, near the Latter-day Saints Maori Agricultural College, a special home coming celebration was arranged in their honor at great expense and with much labor. Preparations were being made a week before hand to accommodate the guests and the large crowd of friends and visitors. A large Marquis tent was pitched in order that all the people might have the privilege of attending the meetings. At night the tent was used for sleeping quarters, the ground being covered with a thick layer of straw. Each day the tent was well filled with attentive listeners eager to hear the interesting reports brought back from Zion and the strong testimonies borne by the various members of the party. Many visitors attended the meetings to hear first hand information of Utah and the 'Mormons.' It may be of interest to mention, briefly in passing, that the food for this large crowd was prepared and served in a most excellent manner by the members of the Korongata branch, assisted by some of the young native boys from the Maori Agricultural College. Sports of various kinds were enjoyed on the afternoon of the second day and in the evening a concert was given to the guests and visitors by the Maori Agricultural College."

Hawaiian Misison

Mrs. Christina A. Bowles, wife of the president of the Laie conference, and assistant in the Hawaiian temple, is greatly enjoying her work in the Sandwich Islands. She is assisting in the temple but in addition to this she finds much time and opportunity to work with the women of the Relief Society. In speaking of the Relief Society she says:

"I am happy to say that there are some very splendid branch organizations here, all equipped with officers and teachers who make their visits just as we do at home. They look well after the poor and the sick and are a kind, helpful lovable people, true to the gospel and to their callings. Anything undertaken by them is always done well. To illustrate this, the following will be of interest: Latter part of last January a letter was sent to all of the Relief Societies in the mission to take part in a fair which would be held here at Laie at the time of general conference. The members were invited to make articles typically Hawaiian, also such articles as quilts, lace, embroidery, etc., bringing or sending same to fair. The proceeds were to be divided, fifty per cent to go to the Hawaiian temple as a gift from the Relief Societies of that mission, and the other fifty per cent towards the purchase of a new organ for our chapel here. They went right to work and although they had only about six weeks' time to make articles, they came loaded with contributions, the excel-

lent work or labor of their own hands. While Laie is some 35 miles from the city of Honolulu, and has but about 400 population of all peoples, yet we held the fair realizing some $1400, which, after all expenses are paid, will net a little over $600 to each of the funds aforementioned. The Hawaiian quilts are very beautiful and artistic and are superior to any that are made at home. In the fair they were sold at prices ranging from $25 to $50 each, and the Laie Relief Society took orders for five others.

"In regard to our meetings which are held every Saturday morning at ten o'clock, we cannot carry out the same programs as at home, yet we are presenting very excellent and profitable instructions to the members with the *Story of the Book of Mormon* as a text book. The first meeting of each month is given over to testimony bearing after the reports have been given in by the teachers who visit *every week*. The officers are kept in close touch with the work through these weekly visits."

Reorganizations

California Mission: During the recent Relief Society conference held in the California mission, Mrs. Louisa Jones was honorably released from the presidency of the Relief Society on account of ill health, and Mrs. Margaret K. Miller was sustained as her successor. In the last two years Mrs. Jones has visited all of the branches in the California Mission, including those located in Arizona. She has faithfully promoted all phases of Relief Society work. Last year the genealogical work was featured and this year social welfare work. Mrs. Jones has left California for St. George where she expects to recuperate and later to take up temple work.

Beaver Stake

The Beaver Stake Relief Society was reorganized on April 17, due to the resignation of Mrs. Cedaressa C. Shepherd, who, because of failing-health, was compelled to give up the work. Mrs. Shepherd and her counselors, Mrs. Mary A. White and Mrs. Harriet E. Fotheringham have served faithfully in these positions for nearly twenty-four years, and Mrs. Betsey S. Goodwin has been treasurer for eight years. Mrs. Susan J. Murdock was appointed president, with Mrs. Annie E. Joseph and Mrs Jennie Tanner as counselors. Mrs. Alice G. White is the new secretary-treasurer, with Mrs. Martha A. Hoopes as assistant, Isabell McGregor was appointed chorister and Mrs. May C. White organist. A stake social was held in Beaver, May 13, in honor of the long and efficient services of the retiring officers. The large attendance was an evidence of the high esteem in

which they are held, nearly every ward in the stake being represented. After the program tokens of appreciation were presented to each of the four honored guests and delicious refreshments were served. Good results are being realized in the Beaver stake from the labors of the Relief Society teachers, who, under the instruction of Mrs. Jane Mumford of the Stake Board have prepared topics for discussion each month. Beaver stake annual dues for 1921 were 100%. On April 29, under the direction of the new stake board, memorial services were held in remembrance of Mrs. Emmeline B. Wells, when an appropriate program was given pertaining to her long and useful life.

Alpine Stake Pageant

Alpine Stake

From Alpine stake comes the following report:

"A pageant was presented by the Relief Society a short time ago in the Alpine stake tabernacle, which more than fulfilled all expectations. Practically all seating room in the main auditorium was taken, besides a large portion of the balcony.

"This entertainment was undoubtedly the finest and most spectacular of its kind ever presented in American Fork. All that could have been desired in gorgeous costumes, beautiful scenery, and lighting effects, were splendidly worked out by Axel Bloomquist. The musical numbers, under the direction of Professor Ernest Paxman were excellent. The committees

for all phases of the pageant did their work exceptionally well and deserve credit for its splendid success.

"It was a wonderful story: interwoven with beautifully portrayed scenes of charity and mercy. The first episode carried one back to the time of the Savior and the great lessons of charity and mercy which he taught. It depicted and portrayed many beautiful Biblical truths and appealed to the finer sentiments and delicate emotions of the audience.

"The second episode conveyed a message of far-reaching import—that of the sweetness of service and charity—the whole-souled work of the Relief Society of today. It opened with a tableau representing the organization of the first Relief Society, 79 years ago, by the Prophet Joseph Smith, eighteen women and three elders of the Church. The climax came when the President of the Relief Society of each of the four wards, Mrs. Rose H. Grant, Mrs. S. W. Chipman, Mrs. Sylvia Shipley and Mrs. Melissa Greenwood, led by their stake president, Mrs. Annie C. Hindley, filed up on the stand and were presented with roses by little girls dressed as angels who knelt before them.

"Words cannot describe the grandeur of the final scene of the pageant—to be appreciated it must be seen.

"The Relief Societies of the Church are accomplishing a wonderful work, and it is just such events as this that bring clearly to our minds the magnitude of their labors.

"By special request the pageant will be repeated. It is expected that everyone who did not see this entertainment will avail themselves of the opportunity."

Box Elder Stake

A child welfare clinic has been conducted by the Box Elder Relief Society Stake Board at the Commercial Club rooms. Fearing that the strenuous winter of whooping cough, and other children's diseases, had left many children suffering from the bad effects of these various ailments, which if allowed to go unattended for any length of time might retard their growth physically and mentally, the Relief Society arranged for the clinic. The aid of the local doctors was solicited, also the aid of a specialist from Salt Lake City. The Relief Society ward presidents received the names of the children and made definite appointments for them so that unnecessary waiting would be avoided. A survey, or health card was used which after being copied for record keeping, was given to the parent so that the true condition of the child and advice of the doctor might be understood. Thirty-five babies were given a thorough examination, with remedial measures necessary to correct the defects.

The clinic was part of the charity and relief work of the Relief Society and that it was appreciated was manifested by the great fleet of baby buggies lining the sidewalk in front of the Commercial Club during clinic hours. The work did not stop with the clinic, however, for follow-up work was continued for days and assistance given following the doctor's advice. The health card called for the following information: Name, age, b. wt., present wt., parents, number other children, previous diseases: measles, mumps, scarlet fever, diphtheria, whooping cough, pneumonia, bronchitis, tonsilitis; general health: good, fair, poor, frequent colds, yes or no; repeated attacks of indigestion, diet from birth, tea, coffee, milk, eats between meals, bowels, sleep, mouth open, quiet, restless, snores. Remarks. Physical examination: inspection, bright, dense, nervous, apathetic; general condition, good, fair, poor; muscles; head; eyes.

On the 13th of March, 1921, was the 43rd anniversary of the Box Elder stake Relief Society. On March 13, 1878, the stake Relief Society was organized and on the same day, Brigham City Relief Society was divided into four ward organizations, and in addition a new ward society, to be known as the Fifth Ward Society, was organized.

The Testing Rod

In the face of the fact, I so often give offense and just as often repent, I grow tired of taking myself to task and should do better.

To those who keep up a sincere repentance, and still often sin, life is hard.

God must test each time you repent, (it's the law) to see if you are gold. Each time you sin, that same test must come again, until we become so weary we do not wish to try more. Repent and cease to sin more, and you become so strong, it were as if God had put a hedge about you. And you are full of peace and good will to God and your fellow man. You in tune—the light appears, others see it and follow—and you say, "God be praised."—*Eva Powell.*

World Happenings

By James H. Anderson

"Mormon" missionaries were being sent to Germany in June.

Ex-President Wm. H. Taft was appointed, in June, as chief justice of the United States Supreme Court.

Mexico has purchased land in Sonora formerly owned by "Mormons," for the sum of $100,000.

The Federation of Women's Clubs held its convention in Salt Lake City the week of June 13.

Ireland's rebellion continued in June, with many efforts for settlement being made by British statesmen.

Japan noted in June the anti-Japanese feeling in the United States, but has no disposition to engage in war.

The Irish Ulster parliament was formerly opened by King George V of Great Britain, at Belfast, on June 22.

The League of Nations has thus far avoided the great disputes in Europe, leaving these to the large nations as of yore.

The Zionist organization at Pittsburg, Pa., raised an additional $5,000,000 in June, for Palestine development.

Busines improvement in the United States was promised in financial circles for this summer, but thus far it is only promise.

The Bonneville irrigation project in Davis County, Utah, in some respects the largest in the West, was formally opened to service on July 4th.

Greece and Turkey continued at war in earnest during June. The former refused to allow the European great nations to adjust the dispute.

Dr. Herbert Louis Samuels, high commissioner for Palestine, is meeting with marked success in securing harmony among the creeds there.

Stella Benson, an English woman, made a trip around the world, earning her own way, the last three years, reaching London in June. She had many thrilling experiences.

Shipment of over 500 machine guns from the United States to Ireland was stopped in June by American government officers.

In Great Britain, on June 27, the great coal miners' strike came to an end. The effect in the United States was to quiet proposed industrial disturbances here.

Mrs. Virginia Mason Huck, daughter of the late Congressman Mason of Illinois, has been designated to fill her father's unexpired term in Congress.

Charles F. Champlin, treasurer of a Chicago soap factory, defeated 45 women entrants at the Evanston, Ills., fair, in June, in the contest for a prize for making the best loaf of bread.

The American Federation of Labor, at its convention in Denver in June, endorsed members convicted in Kansas as lawbreakers, and re-elected Samuel Gompers as its president.

Maximilian Harden, the noted German political writer, in an announcement made in June, says Germany is a republic without republicans, the people not caring as to the form of government there.

Lady Surma, who acted as ambassador from Assyria to Great Britain, is likely to be the first president of the new Assyrian government. She is a woman of marked ability and tactfulness.

10,000 Mennonites propose to move from Canada to Mexico in the near future, because the Canadian government proposes to teach their children history, geography, and the English language.

Lightning caused an oil tank fire at Salt Lake City on June 3, resulting in three dead and many injured. A similar cause ignited seven oil tanks at Casper, Wyo., but there was no loss of life.

Kate Richard O'Hare, Socialist lecturer who was to have

delivered an address at Twin Falls, Idaho, on the last of June, was kidnapped and carired to Nevada by a dozen men, and there succeeded in making her escape unharmed.

Mrs. Louie B. Felt and Miss May Anderson, president and first counselor in the L. D. S. Primary Associations, went to New York in June, to study methods for homes for dependent and convalescing children.

Mrs. Rosita Forbes, an English woman, returned in June from a trip to Kufra, the sacred city of the African Arabs. She is the only European to make the trip, and on numerous occasions narrowly escaped being put to death.

War between the United States and Germany came officially to an end on July 2, by President Harding signing a peace resolution passed by Congress. This definitely removes the United States from participation in the Versailles peace treaty league.

Miss Monica Parry Walsh, of New York, achieved signal success in New York in June, in getting unemployed men in New York City to go on farms as farm hands, but says there are nearly 400,000 left who should move out of the great city and get to work.

Mrs. Gertrude Bonnin, a full blooded Sioux Indian, is leading in efforts to have American Indians trained with white children in American public schools, and in June received a letter from President Heber J. Grant of the "Mormon" Church to the Utah delegation in Congress, endorsing her work.

Dr. George Thomas, a Utah man, elected last November as State superintendent of public instruction, was selected in June as president of the University of Utah, to succeed Dr. Widtsoe, resigned, because of his membership in the council of apostles. Dr. Thomas is capable and highly educated.

Storms, resulting in disastrous floods, marked the month of June. The worst in the United States was in the Arkansas river valley, engulfing Pueblo, Colorado, and adjacent small towns, with a loss of 437 lives. In Japan, one such flood drowned 400 people. Other storms in the United States and elsewhere took less toll of life, but added to the enormous destruction of property.

EDITORIAL

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Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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GIRLHOOD'S DANGERS

We find the following pertinent remarks in a recent issue of the *Boston Post*. They apply to this city's dangers as much as to Boston's snares for the unwary feet of youth:

Read This, Mothers!

No Love-Making on Park Benches. Superintendent Crowley's men, Augmented by Women Officers, to Keep Sharp Watch.

There will be no spooning allowed on Boston's park benches, according to Superintendent of Police Michael J. Crowley.

Boston will not follow the example of Kansas City, Mo., and recognize love-making as a legitimate summer sport, as Chief of Police Edwards of that city has done. The police of the western city may have something more to do than clear the park benches of boys and girls making love, but it is still part of the duty of Boston police officers. In addition, there are now six police-women, a part of whose duty it is to prevent love-making in the parks and what it often leads to.

Superintendent Crowley is not of the same opinion as the Kansas City police head.

"I think lots of harm comes of promiscuous love-making on park benches," said the superintendent. "We don't allow it in Boston. A young couple can sit on a park bench without fear of interference if they behave themselves. But if they start any hugging or kissing they will be spoken to. For persisting, and for certain other things, we arrest them.

"During the war and since, the rules against love-making in public have been very stringent. If anything, we are making a harder fight against it than ever before, and several organizations interested in the welfare of the young have taken very definite steps to put a stop to it.

"No," said superintendent Crowley, "love-making in the parks will not be given free rein as a summer sport this season."

"If they would stick to the benches it would be safe. But most of the park type of love-making merely starts there," said Miss Mary E. Driscoll of the U. S. Social Hygiene board, who works among the soldiers and sailors who are in or pass through this city.

"No one wants to stop love-making. It is a perfectly natural expression of the growing boy and girl," added Miss Driscoll. "Many of them, both boys and girls, for one reason and another, need to be protected against what they do not know, and for their future happiness.

"This 'handling stuff' is dangerous, unless girls and boys have the proper environment and guidance, few are constituted so that they can come through the period when the crave affection unharmed. The risk of their doing so is very great.

"I believe love-making to be the inalienable right of every young man and woman, but I can not agree to accept it as a legitimate summer sport on our park benches.

"The greatest danger is to the little girls of 14, and even as young as 12, who have no understanding of the craving within them for affection. It is really a beautiful thing, and it is too bad that it should lead to such evil ends.

"Once let a girl taste the promiscuous affection that is usually dispensed from a park bench by a boy who may be a stranger, and it is difficult to find anything else that you can offer her to take its place.

"It is pathetic, and it would surprise many people to know how absolutely the girl believes in the avowals of the first young man who tells her how sweet and lovely she is," said Miss Driscoll. "But it spoils them, and when their Prince Charming seeks pastures new, they do the same thing.

"I wish it was a law that every young girl from the ages of 12 to 18, seen in doubtful company on the streets or under doubt-

ful circumstances, could be spoken to and questioned by the proper authorities.

"I think it should be a law that women and girls be kept from lying on the grass on the Common, or any park after a certain hour at night. This might work a hardship to some mothers of the poorer quarters of the city and their babies, but the protection it would afford to young women and girls would balance it many times over.

"We should enforce the law keeping girls of 17 and under out of the public dance halls which they now frequent and which are so dangerous to them for the examples set by older girls and women.

"If a philanthropist wants to confer a benefit on the youth of the city, he or she can establish a clean dance hall, without jazz, where girls and boys can dance together decently. Youth is entitled to dance and to make love, but how to make it safe for them is the problem.

"One thing more," said Mrs. Driscoll. "Let parents encourage their children to express their affection for them at home. Don't try to suppress affection. It is one of the reasons little girls pick up with boys on park benches."

REAPING THE REWARD OR PAYING THE PRICE

June is the favorite marriage month for our young people to go to the altar to covenant with one another and with the Lord. Usually they also go into the temple to receive their endowments at the same time, and there to enter into other covenants. We have all thus vowed to be faithful, pure, loyal and to honor God and keep his commandments. After, as well as before marriage, young people are inclined to gauge their actions by the examples set before them. Or they want excuses to relax their spiritual vigilance on some points, and therefore they quote the wrong-doing of people high in authority as justification for their own weaknesses, and the breaking of their own covenants, "Sister So and So," they say, "is on the General or Stake board, or she is the wife of a high Church man; she serves tea and coffee at her parties; or she wears short sleeves and low-necked dresses; her daughters refuse to have children oftener than once in three or four years—so why blame me?"

Mothers are often confused and distracted by these apparently simple questions which involve three separate spiritual problems: *First,* the strength and the weakness of example; *second,* the free agency of man; *third,* the law of cause and effect.

Every person can do right or wrong as he pleases, that is the exercise of our free agency for which the Savior died upon the Cross. Every example is subtly uplifting, or subtly degrading, and is sometimes a subtle mixture of both good and evil. But the law of cause and effect is as simple as daylight and as inevitable as death.

Content yourselves by explaining to your daughters the fact that each covenant taken at the altars of God in marriage or in daily life are but the expressions of law. Here is a law! keep it, and you will get the blessing. Break it, and you must pay the price. Neither you nor any living man or woman can do otherwise. If you keep your marriage vows sacred, both you and your children will be blest. If you break your vows, both you and your children will pay the bitter price. So with all other covenants. Keep them, and you get the blessing; break them, and you pay the price. So will the member of the General or Stake board, and so will every wife and child of every leader in this Church. Law knows no favoritism.

"There must needs be offenses!" to try us perhaps, to test our own characters, "but woe to them by whom they come!" The Jews were like children and could bear only the lower law which "was a schoolmaster to bring them to Christ." But Latter-day Saints have the higher law and must prove their superior intelligence and maturity by observing law, no matter who may break laws about them. Tell your daughters frankly that they can always choose good or evil; but they should be strong enough and intelligent enough not to blame others for their own weaknesses.

There is a reward to reap or a price to pay for every act of our lives, every thought of our brains. We pay the physical price for action as well as for inaction. Action is growth and life, inactivity is death. Think bright or think gloomy thoughts, and you reap the reward or pay the price. Others will pay the price or reap the reward.

What are YOU doing? reaping the reward or paying the price?

BOOK NOTICE

On of the most interesting and valuable stories concerning the early settlement of Utah comes from the pen of Major Howard Egan. It is *The Diaries of a Pioneer of the West, a Trail Blazer of the Overland Route.* He was a Pony Express and overland mail agent. Captain of 50's with the "Mormon" exodus; special messenger for "Mormon" Battalion, 1846; Capt.

9th 10 of the original 144 pioneers; he made three trips to Salt Lake from the states, and innumerable trips to California on three or more routes. The book is published by the Skelton Publishing Co., Salt Lake; but can be obtained from members of the Egan Family. William M. Egan, compiler and eidtor of *Pioneering the West;* editor and publisher of *Our Desert Home,* and *The Utah Industrialist.* Address: No. 3 Gerard Ave., Salt Lake City.

But One Little Talent

Janey Haefeli

If you have but one little talent
And its light is dim and small,
If you polish it and use it
Where 'twill do a little good
It will grow to be a great light
As the Maker meant it should.

If you dig a hole and hide it,
Guard its hiding place with care,
From unuse it will grow tarnished,
Its existence come to naught,
Though it might have been a beacon,
If it had not been forgot.

One small talent, if it's valued,
Is better than neglect.
God never made a little star
To shine brighter than the sun.
Nor did he give the talents
Just alike to every one.

Each talent should be useful.
And each little light should shine.
He doesn't set an infant
To accomplish like a man.
He knew what each could do
Before the world began.

Guide Lessons for October

LESSON I

Theology and Testimony

(First Week in October)

MARRIAGE

Celestical marriage is the union for time and for all eternity of husband and wife. To be of such effect it must be solemnized by the President of the Church who alone holds the keys of the sealing power, or by some man duly authorized by the President of the Church. In ancient Hebrew days no doubt this was understood and practiced. Marriage is an ordinance which pertains to life on the earth; and yet when entered into under the celestial law the effects of this ordinance, like that of baptism, and the receiving of the Priesthood itself is continued on throughout the endless ages. The world's definition of marriage is that marriage is a civil or a religious contract, or both, entered into between a man and a woman for the protection of the children and for the perpetuation of decent family life. If men were not bound by a stern contract before the law, many of them would fail in their duty to support the wife and children and would leave them at will. But all governments have laws which protect the wife and children, financially and morally.

Marriage is and was instituted primarily for the purpose of perpetuating the race through the bearing and rearing of children. If there are no children the purpose of the union is but half fulfilled.

No other people on the earth, so far as is known, teaches the doctrine of marriage for time and eternity, and certainly none have the authority to seal for eternity, except the Latter-day Saints. Poets, and lovers have indulged in flights of fancy and poetry which carry a longing hope for a certain acquaintance in their spiritualized relation after death, but no Christian presumes to announce such a hope as his belief. The Buddhists who believe in re-incarnation, hold that a man and woman may be embodied again and again, and perhaps both at the same period of time; so that if they loved in a former incarnation they might again marry. This thought forms the motif of some well-known modern novels.

All Christian sects interpret the saying of the Savior, "For

in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," Matt. 22:30, to mean that no one can sustain the relationship of marriage on the other side, either physically or spiritually. They fail to read the next two verses: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

This saying means that the ceremony and sealing power of mortal to mortal should be performed on earth where the earthly life has been experienced. That is one reason why we build temples and perform the marriage ceremonies for our living and for our dead in these sacred houses.

Now let us see what our Christian friends think about marriage. The following definition of marriage is found in the *Bible Dictionary,* as issued by the American tract Society, and is, therefore, presumably accepted by all the Christian faiths:

> "Marriage is the union for life of one man and one woman to form one flesh, and is an ordinance of the Creator for the perpetuity and happiness of the human race, it was instituted in paradise." (See Genesis 1:27-28; 2:18-24.)

There are two kinds of legal marriage ceremonies in modern civilized life, one is strictly civil, and the other is religious which, however, must also be accompanied, in this country, by a permit or license from civil authorities in order that there can be proper legal protection to women and children in case of dispute before the civil law between husband and wife, such as proceedings for a divorce. Only non-religious persons content themselves with a civil marriage before a magistrate, which marriage is nothing more nor less than an ordinary contract between two parties attested to in the presence of witnesses, and accepted and recorded by duly authorized agents of the government. It is binding before the civil law, as is any building permit or other civil contract. Do you know the nature of a civil contract? If not, learn something now about it; ask a lawyer to instruct you on this important point.

No church, outside of our Church, except the Catholic church, makes of marriage a sacrament; none of them, not even the Catholic church itself, assumes any authority to make the contract binding only until death parts the two people. The Presbyterian says distinctly, "marriage is not a sacrament." (*What the World Believes.*) No church, except ours, performs the marriage ceremony for the dead.

The oriental customs of marriage, especially among the

Hebrews, can be learned through consulting any students' Bible or encyclopedia. In ancient times marriage ceremonies were elaborate, the gifts were costly, and weeks were spent in preparation and feasting before and after the ceremony. (Gen. 24:3; 4:38; Judges, 14:4; Prov. 2:17; Gen. 24:16; Judges 14:17, 18; Matt. 25.)

Now, as to our modern Christian beliefs on the marriage ceremony: We will give here the ceremony, or form of solemnization, of matrimony as given in the *English Prayer Book;* which form is common to most of the Protestant churches, with a few modifications by this or that sect:

At the day and time appointed for solemnization of matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the man on the right hand, and the woman on the left, the minister shall say:

"Dearly beloved, we are gathered together here in the sight of God, and in the face of this company to join together this man and this woman in holy matrimony; which is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into inadvisedly or lightly; but reverently, discreetly, advisedly, soberly and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace." (And also speaking unto the persons who are to be married shall say:)

"I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye now do confess it. For be you well assured, that if any persons are joined together, otherwise than as God's words doth allow, their marriage is not lawful."

The minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his identificatioin: but if no impediment shall be alleged or suspected, the minister shall say to the man:

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinances in the holy estate of matrimony? Wilt thou love her, comfort her, honor her, and keep her in sickness and in health; and, forsaking all others keep thee only unto her, so long as ye both shall live?"

The man shall answer, "I will."

Then shall the minister say unto the woman:

"Wilt thou have this man to be thy wedded husband to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor and keep him in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?"

The woman shall answer, "I will."

Then shall the minister say: "Who giveth this woman to be married to this man?"

Then they give their troth to each other in this manner, the min-

ister receiving the woman at her father's hands shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

"I take thee to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, *'till death do us part*, according to God's ordinance, and hereto I plight thee my troth."

Then shall they loose their hands: and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

"I take thee to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, *till death do us part*, according to God's holy ordinance; and here too I give thee my troth."

Then shall they again loose their hands and the man shall give unto the woman a ring. And the minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the minister, shall say:

"With this ring, I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Then the man, leaving the ring upon the fourth finger of the woman's hand, the minister shall say:

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation; but deliver us from evil. Amen.

"O eternal God, Creator, and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenants betwixt them made, (wherefore this ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to the laws; through Jesus Christ our Lord, Amen."

Then shall the minister join their right hands together, and say, "Those whom God hath joined together let no man put asunder."

Then shall the minister speak unto the company:

"For as much as N. and M. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are Man and Wife, in the name of the Father and the Son and the Holy Ghost. Amen."

And the minister shall add this blessing:

"God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. Amen."

The American Methodist Episcopalian service is practically the same with the significant elimination of the covenant of obedience which is made by the woman to the man, in the Eng-

lish ceremony. Practically all Christian sects use the form above given, with small variations.

The Catholics' attitude, as found in their own *Cathechism,* is as follows:

The Sacrament of Matrimony is the sacrament which unites a Christian man and woman in lawful marriage. A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament. The bond of Christian marriage cannot be dissolved by any human power. The effects of the Sacrament of matrimony are first, to sanctify the love of husband and wife; 2nd, to give them grace to bear with each other's weaknesses; 3rd, to enable them to bring up their children in the fear and love of God. The church alone has the right to make laws concerning the sacrament of the marriage contract, though the state also has the right to make laws concerning the civil effects of the marriage contract. The church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children. Many marriages prove unhappy because they are entered into hastily and without worthy motives. Christians should prepare for holy and happy marriage by receiving the Sacrament of Penance and Holy Eucharist; by begging God to grant them a pure intention to so direct their choice; and by seeking the advice of their parents and the blessings of the pastors.

Note the two significant points in this statement; first, the Catholic marriage can not be dissolved by any human power, which, of course, precludes the possibility of divorce. Some Catholics, however, by special dispensation of the Pope, do get a sort of divorce. It will be remembered that the quarrel between Henry Eighth and the Catholic church began with the pope's refusal to grant him any more divorces, and to marry him to any more wives. The second notable point is that the church forbids the marriage of Catholic with those of a different religion, and it should be stated that the orthodox Catholic certainly lives up to this teaching to a marked degree. But as said before, exceptions are made. The following quotation from the eleventh edition of the *Encyclopedia Britannica* will prove this fact:

Divorce, that is, the annulment of marriage for any cause but an impediment which makes the marriage void, is unknown to the Roman Catholic church. Separation is only possible under the canon law by a judicial decree of nullity, which implies not the severing of the ties of a real marriage, but the solemn declaration that such marriage has never existed. There may, however, be a "separation from bed and board," even perpetual, which does not, however, give either party the right to marry during the life time of the other. But, marriage not being regarded as a sacrament until consummated, it may be dissolved, if nonconsummation be proved, by one or both parties taking the religious

vows, or by papal dispensation. *The church claims exclusive control over marriage, and the council of Trent anathematized the opinion held by Luther and other Reformers, that it was properly a subject for the civil courts.* This attitude became of extreme political importance when even in Catholic countries the codes established civil marriage as the only legally binding form.

All down through the scriptures Hebrews were enjoined with heavy penalties not to marry outside their faith. Catholics still observe this law pretty well, and the Jews of today are as strict as they were in days of old; that is, orthodox Jews are. What a pity that Latter-day Saints are not as faithful in keeping this law of intermarriage as are Jews and Catholics!

A case in point is related by Elder Edward T. Ashton of the presidency of the Salt Lake stake of Zion. Traveling recently to St. George with a Hebrew, in the course of a pleasant conversation, the Hebrew remarked, that his mission to St. George would be of interest to his companion; for he was going down there to break up a marriage between one of his faith and one of our faith. When asked as to traveling 300 miles to perform such a mission, the Hebrew gentleman replied that he would travel any distance in the state for such a purpose. Indeed his whole mission centered in the watch-care of the youth of his people in this state on that particular point. And he added, "You may be interested to know that in 22 years in this state only two Orthodox Jews have married outside our people." What a magnificent record is that!

The Latter-day Saints are blessed beyond their comprehension; for in their religion exists the authority of the priesthood, to seal not only for time, but for all eternity as well. Moreover, that sealing power makes the offspring of the marriage direct heirs to all the gifts and privileges of the gospel, and permits the parents to bring into the world the seed of promise which has been waiting for 6,000 years to come forth in this the last dispensation of time. Read the revelation on the marriage covenant for eternity. (Sec. 132 Doc. and Cov.) That celestial order of marriage pertains to the union of one man and one woman as well as to one man and several wives; it permitted and sanctioned the marriage of one man with more than one woman until the issuance of the Manifesto by President Wilford Woodruff, in 1890; and re-issued by President Joseph F. Smith in 1904. Since then no plural marriages are performed; all who claim otherwise are apostates to the gospel, and to the authority of God's holy priesthood. Do you understand that, students and sisters? But all single marriages performed before then and since then in the temples are marriages for eternity, as well as for time, and are in full harmony with

the laws of God and man. How glorious to contemplate such a condition and such a promise.

One thing more concerning marriage is worthy our consideration. This Church is more liberal to women than any other church in the world. A woman who is unhappy or abused in the marriage relation is justified in securing a divorce, for the man who has power to bind on earth and it is bound in heaven, also has the power to loose on earth and it is loosed in heaven The keys of the power to loose are held by one man—the President of the Church—and he has not delegated this power to any other man, as he has done in the case of sealing. Women in the final analysis, when they reach their heavenly state, will have the privilege of being placed where they belong and where their heart's affection is turned. In case of separation in the Church the children go with the mother, where the father is unworthy. No greater testimony of the breadth of sympathy and justice accorded women could be shown than in this religious provision.

The Church teaches as did Paul, that the woman is not without the man in Christ Jesus nor is the man without the woman in Christ Jesus; and no unmarried man or woman can attain to the highest glory. A woman may be single, not from any fault of hers; usually it is not so with the man.

Teach your children the glorious privilege of temple marriage; and the dangers of marriage with an unbeliever; and teach them by precept and example the beauty of the marriage relation through your own reverence for that covenant, and your respect for your husband and your obedience to his counsel. In that way children will imbibe a wholesome respect for the marriage ceremony itself and reverence for all that the ceremony implies and promises. Marriage is primarily for the bearing and rearing of children; those who refuse to bear children wilfully annul the marriage covenant, and therefore are covenant breakers and are on the sure road to apostasy and death. Birth-control, or limitation of offspring originates with the devil and leads downward. Beware of that doctrine.

QUESTIONS

1. What is marriage?
2. Why do you hold it sacred?
3. What protection to children does marriage afford?
4. Read about marriage in the encyclopedia, and then discuss: civil marriage, Catholic marriage, Roman laws, in regard to marriage. Our own U. S. laws on marriage.
5. What can you say about marriage for time? For eternity?

6. Who in our Church possesses the authority to marry for time and eternity? How did the Church obtain that authority?

7. If parents who are married outside of the Church lose their children by death, who will rear those children to maturity in eternity?

8. What do you teach your children about marriage?

9. Why will birth-control annul our sacred marriage covenant?

10. What is good cause for divorce?

11. Do your children and grand children believe in temple marirage? If not, why not?

12. Invite a good L. D. S. lawyer to give a talk on the civil aspects of marriage and divorce.

LESSON II

Work and Business

(Second Week in October)

LESSON III

Literature

(Third Week in October)

The hymnology of the Latter-day Saints is particularly rich in funeral hymns. The mere mention of such hymns as "Thou Dost Not Weep to Weep Alone," "Rest on the Hill Side Rest," "When First the Glorious Light of Truth," "O, my Father," and "Resting Now," is sufficient proof of the fact.

Many of the choicest of these funeral hymns were written by Eliza R. Snow, truly the most gifted woman of the fold of Christ of these latter days.

As we note the fact that Eliza R. Snow's contribution of funeral hymns is especially valuable, it may be of more than passing interest to call to mind that "Nearer, my God, to Thee" and "One Sweetly Solemn Thought" were both written by women.

Eliza R. Snow's best funeral hymns are, "Thou Dost Not Weep to Weep Alone," "Though Deepening Trials Throng Your Way," "Your Sweet Little Rose Bud has Left You," and that great Latter-day Saint hymn, "O, my Father," which should

perhaps be classified as a doctrinal hymn, but which must also be included in any list of funeral hymns of the Latter-day Saints, as it has served more frequently as a funeral hymn than any other hymn known to the Latter-day Saints.

The Latter-day Saint hymn book contains over twenty hymns written by Eliza R. Snow, the only other writers who have contributed an equal number of hymns to the hymn book, are Parley P. Pratt and W. W. Phelps.

The theology of the Latter-day Saints is responsible, no doubt, for the large number of good funeral hymns to be found in its hymnology. The knowledge that God is our Father, that we had a pre-existent state, and that this life is but part of the eternity to be continued in our third estate, the belief that death is as natural as birth, and that passing from this life is but passing into another realm of our Father, where living and loving and working and learning are as much the order of things as they are here, could only have the effect of stimulating literature along this line; for great thoughts accompanied by great feelings are ever the source of the poets' song.

Some of the early pioneers tell us that the three most popular hymns with the Saints while crossing the plains were, "When First the Glorious Light of Truth," "O, my Father," and "Come, Come, ye Saints." There are times when all of these hymns may appropriately be sung at funerals. The best known of Eliza R. Snow's funeral hymns are, "Thou Dost Not Weep to Weep Alone," "O, my Father," "Though Deepening Trials Throng Your Way," and "Your Sweet Little Rose Bud has Left You."

"Thou Dost Not Weep to Weep Alone," was written after the martyrdom of the Prophet Joseph, and is the hymn that its author felt would have been an approprivate hymn to sing at his funeral service, had such a thing been possible.

"Thou dost not weep to weep alone;
The broad bereavement seems to fall
Unheeded and unfelt by none;
He was beloved, beloved by all."

We are struck with the peculiar aptness of expression found in the first stanza, for the thought that the poet gives voice to was no doubt lurking in the minds of every Latter-day Saint living at the time of his death and all who have lived since that time.

The first stanza which is a declaration of love, is followed by the second stanza which is a declaration of hope.

"But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom,
Hope, hope eternal, brings relief:
Faith sounds a triumph o'er the tomb,

The personification of the words, hope and faith, in this stanza naturally lifts the expression, as does also the figurative language of the second line:

"It soothes our sorrow, says to thee,
The Lord in chastening comes to bless,
God is thy God, and he will be,
A father to the fatherless."

Hope soothes, for hand in hand with the chastening rod comes the promise that sustains, for the Lord has said that he will be a Father to the fatherless.

"'Tis well with the departed one;
His heaven-lit lamp was shining bright,
And when his mortal day went down,
His spirit fled where reigns no night,"

Note that every figure in this stanza suggests light.

"'Tis meet to die as he has died;
He smiled amid death's conquered gloom,
White angels waited by his side,
To bear a kindred spirit home."

The task of paying a fitting tribute to one truly great is not an easy task. Many persons attempting so delicate a piece of work fail. Occasionally one has eminent success, as had Alfred Tennyson, when he wrote the Ode to the Duke of Wellington.

The very mention of the Prophet Joseph Smith stirs the heart to the very depths, and brings to the mind a flood of memories.

Sister Snow knew all this, and she knew how nearly unsupportable was the grief of the people at his untimely death. In the light of her knowledge we feel that her last stanza is particularly appropriate:

"Vain are the trophies wealth can give;
His memory needs no sculptor's art;
He's left a name—his virtues live,
'Graved on the tablets of the heart."

In this last stanza the author thinks of the worshipful love of the people, for the prophet, which is above and beyond any trophy that man can rear.

The fitness of "Though Deepening Trials Throng Your Way," as a funeral hymn, rests on the sentiment of the first two stanzas:

"Though deep'ning trials throng your way,
Press on, press on, ye saints of God!
Ere long the resurrection day
Will spread its light and truth abroad."

"Though outward ills await us here,
The time at longest is not long
Ere Jesus Christ will re-appear
Surrounded by a glorious throng."

After the first two stanzas the hymn is devoted to the tribulations that the latter-day Saints must endure from trials within and foes without, and lastly the poet reminds us, that God's promises fail not, and that our gratitude is due the great Creator, because he has sent his servants forth to preach the gospel unto men.

We confess that this hymn lacks unity. It appears to have three themes rather than one. The excellence of the first two stanzas, coupled with the beautiful music to which it has been set by that composer-genius, George Careless, is undoubtedly responsible for its popularity.

"Your Sweet Little Rosebud has Left You," is designed to be sung at the funeral of infants and very small children. This hymn is in sharp contrast to "Though Deepening Trials" in that the unity of the theme is preserved throughout.

In the beginning it suggests resignation because of the hope and peace the gospel brings. The imagery employed is natural, for flowers constantly suggest children, and parents through the ages have always called their children their jewels and their treasures.

Have the hymn read at this point. Note that all the consolation offered at the death of an adult is offered to those suffering for the loss of a child, to which is added the thought that the child itself will be saved the sorrow of temptation and pain, incident to all who live the mortal life.

While in Nauvoo, Eliza R. Snow served as governess in the Prophet Joseph's family. While serving in this capacity, she undoubtedly heard many theological discussions on important themes not heard by people in general.

The Latter-day Saints learned the gospel little by little. It took some time for the real significance of many truths to take hold of them. This was particularly true as it related to our kinship to our Father in Heaven.

Zina D. H. Young had grieved very seriously over the loss of her mother. The discovery of the petrified body of her mother near where the Saints were located seems to have revived her grief and caused her to ask the Prophet a good many questions in relation to the dead. Her mother's body had been laid away but a few months before, but the peculiar soil had petrified it. Among other questions she asked, "Shall I know my mother when I meet her in the world beyond?" The prophet answered emphatically, "Yes, you will know your mother there."

This discussion with others, no doubt, led Eliza R. Snow to ponder over the matter of relationship to God, and from the prophet's revelation on this marvelously new point, in all probability came the inspiration to write that greatest of all Latter-day Saint hymns, "O, my Father." The hymn was written in the city of Nauvoo in her unfinished room, on a wooden chest, which was the poet's only table.

The first stanza of this immortal hymn opens with a question:

"O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face?"

The word regain publishes the knowledge of the pre-existent state. Then the imagination of the writer makes concrete the great eternal truth of the literal fatherhood of God, by setting forth the thought that in the spirit world, we dwelt with God in his holy habitation and there we were nurtured by his side.

The second stanza moves to the second estate, or the mortal estate. It is for man's eternal glory that he is permitted to come to this world, and natural as it is to wish to know all the details of that life in the pre-existent estate, the poet proceeds to satisfy that desire and assures us that,

"For a wise and glorious purpose,
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth."

Yet, says the poet, though memory cut off the past, there is a spirit within that testifies of what has been, and this "secret something," which Eliza R. Snow calls from on high, and which Wadsworth calls an intimation, whispers, "You're a stranger here," and I feel and know that I have "wandered from a more exalted sphere."

The third stanza is the most important stanza in the hymn. Pre-existence is accepted, the literal fatherhood of God acknowledged, then the logic of the situation forces the compelling truth, that there's "a mother there" as well as a father, else children could not be begotten in any world. Law is law and may not be violated in the heavens any more than on the earth.

Enveloped with this great new thought Sister Snow puts the question in her own clear, inimitable way:

"In the heavens are parents single?
No, the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there."

This question is one of the outstanding questions of literature and perhaps takes rank with that sublime question in the New Testament, "What is truth?" Then comes a question prompted by the natural yearning of the heart:

"When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

The poet has gone the whole round from the pre-existent state to the immortal abode where men with gods may dwell.

The hymn is in simple English without embellishment. It is great because of the simplicity of its expression and the eternal truths which it unfolds and embodies.

QUESTIONS AND PROBLEMS

1. Give a brief sketch of the life of Eliza R. Snow.
2. Name the authors of "Nearer my God to Thee" and "One Sweetly Solemn Thought."
3. Explain how the Latter-day Saints idea of heaven is in sharp contrast to the idea of heaven held for many years by persons of other creeds.
4. What is meant by the figurative expression "bright rainbows crown the tearful gloom?"
5. When we give to inanimate things the power to do the things that persons can do we personify. Show how Hope and Faith as used by our author are made to do the things that persons do, hence may be classed as personifications.
6. What do you mean by hymnology?
7. What is a good type of funeral hymn?
8. Whom do you consider Zion's best and greatest poetess? Why?
9. Explain the difference between a doctrinal hymn and a hymn of purely worshipful expression?
10. If you regard the word kindred especially effective, as used by the author in the line, "To bear a kindred spirit home," tell why?
11. List the words that suggest light in the stanza beginning, "'Tis well with the departed one."
12. Explain and expand the thought in the lines:

"Ere long the resurrection day
Will spread its light and truth abroad.

Ere Jesus Christ will re-appear
Surrounded by a glorious throng."

13. Find out how often the author has made use of the name of a flower or the words, jewel and treasure in the lesson.

14. List the three most important theological thoughts in "O, my Father."

LESSON IV

Social Service

(Fourth Week in October)

THE PURPOSE OF PUBLIC EDUCATION

Civilization develops in large measure through the accumulation of knowledge acquired by each generation and transmitted to succeeding generations. Illustrative of this is knowledge of the arts of writing, reading, and arithmetic; also the sciences, physical, biological and social; and the great productions of art, music, and literature; in fact, everything that is taught in the schools and much besides.

Thus it becomes one of the primary purposes of the schools to transmit to each new generation the social inheritance of the race. The simplest and most essential things are taught in the elementary school; more complex things, in the high school; and still more complex, in the college; the university, when fully developed, is the conservator of all the knowledge and scientific technical skill that has thus far been acquired by the race; the university also aims to extend this knowledge by research.

A second purpose of the school is to contribute toward the physical, intellectual, and moral development of each child, that he may become a more serviceable member of society. This purpose is accomplished in part through the process of acquiring the social inheritance of the race, but this is not sufficient; attention must be given to the development of each individual by cultiation of his native abilities and formation of desirable habits. The following aspects of public school work are designed especially to this end:

1. The health education program, which aims to supplement instruction with systematic and persistent training in health habits.

Here practice counts for much more than knowledge merely. It is quite possible for a student to acquire very much of the

world's store of knowledge about hygiene and, at the same time, to live quite contrary to fundamental rules of hygiene.

2. The civic education program, designed to give the kind of knowledge and intellectual power that will enable the pupil to solve social problems as they arise. This is the primary purpose of the courses in practical civics; practical means that theory is supplemented with practice in performance of simple civic duties, such as participation in "cleaning up" campaigns, improving public parks and play grounds, and making playground apparatus.

3. The character education program. The task yet remains to give more definite form to this program. Its aims are fairly well defined—to develop a socialized conscience, a sense of social responsibility and sympathetic attitude toward fellowmen, a knowledge of their needs and a disposition to respond to these needs; in scriptural language, "Share ye one another's burdens."

This phase of public school education is closely related to religious education. Its purpose can be accomplished only in co-operation with parents, church, and other community workers. Public school teachers will welcome such co-operation.

QUESTIONS AND EXERCISES

1. (a) How can parents co-operate with teachers in eliminating tardiness in school attendance?
   (b) Why is it important to do so?
2. Why is regularity in attendance necessary to realization of the purposes of the schools?
3. (a) Why is it very important that a youth of today receive a high school education?
   (b) Why is it more important now than it was a generation ago?
4. What are some of the advantages of a college education?
5. Why is character education the most important purpose of public education?
6. What is the relation of character education to religious education?
7. What are the relative responsibilities of the school and the home in the character education of children?
8. In what ways may teachers and parents support each other in the character training of children?

Manifestation to Mrs. Mary Hyde Woolf

By Zina Y. Card

Mrs. Woolf was a Canadian Pioneer who lived in Cardston many years.

In 1914, she came down to the Latter-day Saints Hospital for a serious operation, and after it was over her life was despaired of. She rallied, however, and for twenty-four hours felt much better. One night, after a sweet sleep, she became very restless and knew that her spirit was passing away from her body. After the spirit withdrew from the body she saw a Guide by her side who said to her, "Come with me."

They traveled into far places and came repeatedly to spheres, some of which seemed very dark and then, as it were, they began to have twilight surrounding them. Through the semi-twilight she could see groups of people, many of whom bowed to her as she passed with glad reverence and respect. All were busy, but the people in the different places would bow to her as she passed by. Sometimes they were so engaged that they took no notice of her. As they rose upward from sphere to sphere, which grew lighter and more beautiful, they passed glorious mansions and spacious grounds, at length they came to a broad road bordered with trees. Through the openings of these trees came groups of people mostly women who stood respectfully some distance away with hands folded on their breasts as they bowed to her in passing. After she and her guide drew near what seemed to be the end of the road a larger group of women awaited her coming. These hastened toward her and met her with open arms and smiling faces. In an ecstasy of joy they held her as their friend and Savior. She felt she could never depart from them so great was her happiness. The guide read her thoughts and said, "You must return for a brief season." Reluctantly, she turned away to obey the messenger. As they took their departure she turned to the guide and asked him, who were the beings that met her and did not approach her? He replied, "These are your kindred still in prison."

"And who were those," she asked, "who came close to me and bowed reverently but still did not offer to speak or reach out their hands?"

"These are they," he replied, "whose names you have re-

corded in your book and they rejoice at the prospects of their deliverance but their work in the temple has not been done."

"And those who embraced me?" she asked. "They are those," he replied, "who have received at your hands all of the ordinances in the house of the Lord, and you beheld their joy.

She returned to the earth with her guide and took up her work for a little season, but passed away a little while ago, and one wonders if her kindred will remember the work which she charged them to do.

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